

THE CHRISTIANS³

SANCTUARIE:

Whereinto being retired, he may safely be
preserved in the midst of all dangers.

*Fit for all men to read at all times, especially for those that
are exercised in the schoole of afflictions, in the time of
Gods present visitation.*

Described in two Bookes of tractates.

I. Of the Christian exercise of Fasting.

II. Of holy Inuocation on Gods name.

By GREGORY DOVERNAME Doctor of Divinitie.



LONDON,

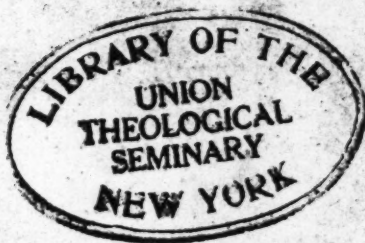
Printed by Adam Islip for Thomas Man,
dwelling in Paternoster Row, at the
signe of the Talbot. 1604.

LIBRARY OF UNION
THEOLOGICAL
SEMINARY,


NEW YORK.

GIFT FROM

DAVID H. MCALPIN,



NOV 11 1944


To the Right worshipfull my singular good friend M^r. James Mountague
Doctor of Diuinitie, and Deane of
his Maiesties Chappell.

WHen as it pleased God by his publicke visitation the last yeare, to call vs unto Fasting and mourning, and to moue the Royall heart of our Soueraigne Lord the King, to proclaime a generall Fast to be obserued weekly: I did acknowledge it to be my bounden duty, (hauing according to direction of publicke authoritie, assembled the congregation ouer which I am placed, for the obseruation of those Fasts) first, to instruct them in the doctrine of fasting and prayer, and after to stirre them up to the effectuall practise of these Christian duties. Wherefore, after I had bestowed some paynes that way, I was intreated by a louing friend that I would not only set downe in writing a couple of my Sermons which especially handle the dutie of prayer; but also pen a Treatise of the Christian exercise of Fasting. The which I was the more easily perswaded unto, because it was then alledged, and I knew not the contrarie, That there was very little written of this argument in the English tongue. Howbeit, I do now understand, that not onely before that time, but also since I wrot this Treatise, (which I wholly finished the
A 4. last

The Epistle Dedicatorie.

last yeare) some others haue taken good paines in this kind. To whose godly labors this booke of mine, though published after them, ought not to be preiudiciall, as though I had gathered into this short sum, what they and & others haue written more at large of this argument: for as I had fully finished this Treatise before I saw theirs, so haue I not since taken any thing from them.

This Treatise of the Christian exercise of Fasting together with the other of Prayer, containing two Sermons on the 15 verse of the 50 Psalme (which were written in the due season, though published thus late, hauing waited at London euer since the last yeare vpon the printing of my Lectures on the 15. Psalme:) I now dedicat to your Worship, as a small token of my great loue, and a perpetuall remembrance of mine unfained thankfulnessse: Of my loue, in respect of your manifold vertues, wherewith I was long acquainted whiles we liued together in Christs Colledge, that famous seminarie of good learning and true godlinessse: Of my thankfulnessse, in regard not onely of your former goodwill, but also of your late fauours vouchsafed vnto me since you followed the Court. The Lord blesse you and enrich you with his graces, and increase your fauour with God and man, to his glorie, and your owne endlesse comfort. Amen. Mondon in Hertfordshire, the 12. of Nouember.

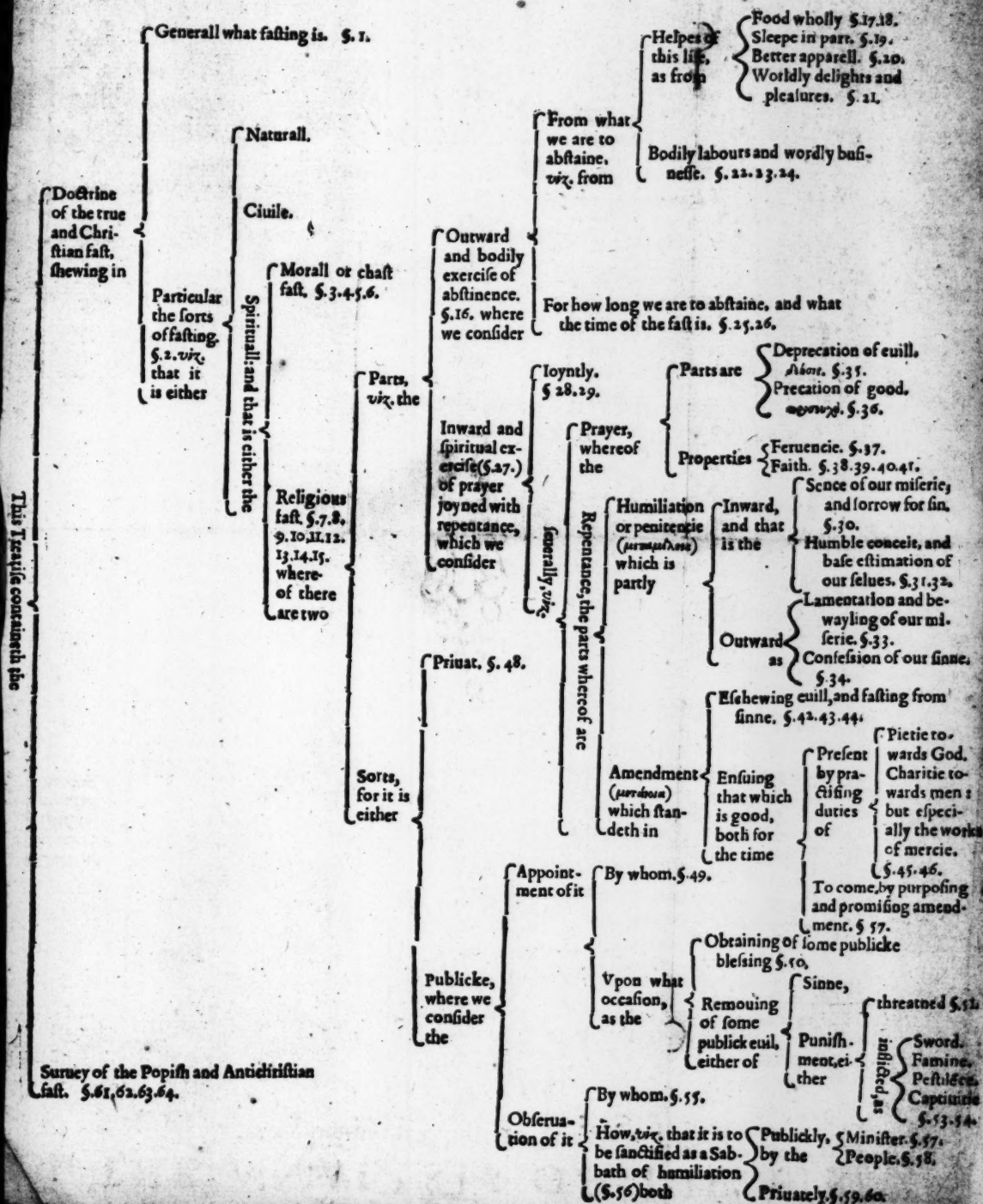
Anno 1604.

Your worships in the Lord,

George Downname.

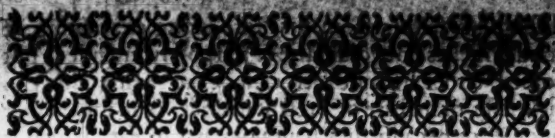
THE ANALYSIS OF THE FIRST

Treatise, being the Christian Exercise of Fasting.





P
re
b
to
fo
a
p
n
2
m
fo
is
is
A



THE FIRST TREATISE.

OF THE CHRITIAN

exercise of Fasting.



Fasting, being a voluntarie abstinence from all food for a time, is distinguished from that abstinence, which being only in respect of the quantitie or qualitie, is a forbearing not of all food, but of such and so much. That, which is in respect of the quantitie, is the moderat, sober, and temperat vse of food, auoiding all excessse. That, which is in respect of the qualitie, is the abstemious vse of food, forbearing some kind of meat or drinke, which we suppose to be noysome vnto vs, in regard either of our bodies or soules health. The former, which is the sober diet, ought, and the latter, which is the abstemious diet, may, be perpetuall among Christians! But fasting is an abstinence not onely, *à tali* or *santo*, that is, from such and so much, but *à toto*, that is, from all food. Neither is it a sober or abstemious vsing of food, but a not vsing, or forbearing of food altogether, during the time of the fast. For therefore is it called *ieiunium*, which signifieth, not eating, or not taking of food. And he is said to be *ieiunans*, that is, fasting, who is doing, or doing so, that is, who hath taken no food.

And whereas I call it a voluntarie abstinence, therein I

B

distin-

What fasting in generall is, viz.

Not a sober

Or abstemious vse of food,

But an utter abstinence therefrom.

Of a Christian, *Suidas Varius.* Nor yet a forced abstinence

distinguish fasting from that forbearing or wanting of food, which is not voluntarie or purposely intended, but forced, either because men cannot eat, being either in sicknesse, or in feare of present danger, or in some other agonie: or because they haue not what to eat, which is not fasting but famine, or as the Scriptures call it, cleanness of teeth. For this forced forbearing or wanting of food is not *mensa*, that is, fasting properly, but *coria*, which signifieth a priuation of food: and is not a dutie voluntarily vndertaken, but an affliction imposed, or a consequent of affliction. For *mensa*, fasting, is deriued of *mensa*, which signifieth to fast, or to obserue a fast. And although all they which take no food may be said to be *mensa* or *ieiunare*, that is, fasting, yet they are not *mensa*, *ieiunantes*, such as doe fast: for they onely may be said *mensa*, *ieiunare*, to fast, or to obserue a fast, who voluntarily abstaine.

Act. 27. 33.

Cr want.

Psal. 102. 4. &

109. 24.

Amos 4. 6.

Act. 27. 21. 33.

But a voluntarie forbearing of food.

Mat. 15. 33.

Mat. 8. 3.

Mat. 6. 16. 17. 18.

The sorts of fasting.

For it is either naturall,

or ciuile,

1. Sam. 14. 24.

or spirituall.

2. We see then, what fasting in generall is. The sorts of fasting are to be distinguished according to the varietie of the end, for which it is vndertaken. And it is either naturall, or ciuile, or spirituall, according to the threefold life of a Christian in this world: vnto the helpe and furtherance whereof, all voluntarie abstinence is referred. The naturall fast is that which is vndertaken for the health of our life naturall: and is sometimes enjoyed by the Phisition. The ciuile is that which is referred to the wealth of the life ciuile: and is sometimes enjoyed by the magistrat. The spirituall fast is that, which is vndertaken for the furtherance of the life spirituall in the duties either of chastitie towards our selues and our neighbour, or of religion and repentance towards God, and is ordained of the Lord to be vsed to these ends, as necessitie shall require. For although fasting in it selfe be but a thing indifferent, and is not simply either commaunded or forbidden: yet as it may bee a meanes either for the preservation of chastitie, or for the furtherance of our repentance and religion towards God, so farre forth it is requi-

required and commaunded. For as where the Lord forbiddeth any vice or sinne, there he doth also forbid the meanes, allurements, and prouocations thereunto: so where he commaundeth any dutie or vertue, there also hee commaundeth the helpes and meanes which tend thereto. And this is that which an auncient and learned writer sayth, That fasting is not a vertue in it selfe, but a degree to vertue. The spirituall fast therefore is to be considered of vs, either as a meanes of chastitie, which we may for distinction sake call the morall or the chaste fast: or as a helpe to further vs in the duties of repentance and religion, which we may call the religious or the deuout fast.

3. The morall or chaste fast is that whereby men or women finding the sober and abstemious diet not sufficient to repress the concupiscence of the flesh, doe endeavour to subdue and chastise their bodies, that is to say, to make them chaste. This fast therefore is not commaunded them, who either haue the gift of continencie in single life, or may lawfully vse the remedie ordained against lust in marriage: for to such, the sober diet, moderating the quantitie of their food, and the abstemious diet forbearing such things as prouoke lust, is a sufficient preservative of chastitie; and therefore as a medicinall purgation to those that are in health, so this fast to such persons is not onely superfluous, but sometimes also hurtfull and pernicious. As for those who find their bodies more prone to lust and vncleanenesse, and may not lawfully vse the remedie against it, which to single men is not permitted at all, whiles they be single, nor to married persons at certaine times: they are to be admonished to vse all good meanes of chastitie, that they may possesse their vessels, that is, their bodies in holinesse and in honour, as it becommeth the temples of the holy ghost, and not in the passion of lust, like to the Gentils which knew not God. And to this purpose they are to be exhorted, first, to observe

The Christian exercise of Fasting.

1. Sobriety in sense perpetually the vertue of sobriety, not onely in moderating the affect of governing their inward affections and fancies, but onely the out also in restraining the pleasures of their outward senses especially of the sight and tast. Of sight, by restraining their eyes from beholding the objects of lust; such as are lewdly or lascivious persons; wanton pictures, love-booke, obscene enterludes, and such like. For by the sense of sight, concupiscence is ordinarily conveyed to the heart: for as the old saying is, *ex vi ipso plura videntur*, of looking comes loving. And therefore as we must pray with *Dane*, that the Lord would turne away our eyes, that they behold not vanities; so must we with *Iob* make a covenant with our eyes: that as the sonne of Syrach aduise, we should turne them away from a beautifull woman, and not to eye the beautie of others: for by the beautie of women many haue bene seduced, and thereby loue is kindled as it were a fire. Of tast by temperancie in diet, that neither in respect of the quantitie they exceed by gluttonie or drunkenness, nor in respect of the qualitie they affect such meats or drinks as are fit to provoke lust. And if they find not this sobriety and abstinence to be sufficient for this purpose, then are they so oft as their health will beare, and their necessitie require, by fasting to chastise and subdue their bodies. And because continencie is not a thing in our owne power, but the free gift of God, we are therefore with our fasting to joyne earnest prayer for the same. And to our fasting and prayer we must joyne vigilancie and watchfulness, that as the Apostle exhorteth, wee may bee sober, and watch

Phil. 19. 37.
Iob.
Eccle. 3.

2. Temperancie in diet.

Mat. 19. 11.

3. Prayer.

4. Vigilancie.

1. *Pei. 4. 7.*

2. *Thos. 5. 6.*

5. Diligence & painefulnesse.

Avoiding contrariwise in-

temperancie in diet.

Hieronym.

vnto prayer: and thereunto must wee adde painefulnesse in our calling, or in some honest labour. 4. For the greatest enemy to chastitie, and chieft provoker of lust, is excesse in meat and drinke: *Cibum satietas est seminarium libidinis*, fulnesse of meat is the seminarie of lust: for the ouerplus of our nourishment is the matter of generation, which aboundeth where nourishment

is not consumed. And therefore to overcome this enemy, we must use fasting, which is a mortification of the flesh, and a subduing of the passions. And by fasting we may come to the knowledge of our owne weakness, and to the dependence of our strength upon God. And by fasting we may also come to the knowledge of the worth of our souls, and to the contempt of the pleasures of the flesh. And by fasting we may also come to the knowledge of the power of God, and to the confidence of his grace. And by fasting we may also come to the knowledge of the love of God, and to the desire of his glory. And by fasting we may also come to the knowledge of the will of God, and to the obedience of his commandments. And by fasting we may also come to the knowledge of the truth of God, and to the rejection of all error. And by fasting we may also come to the knowledge of the life of God, and to the pursuit of all holiness. And by fasting we may also come to the knowledge of the kingdom of God, and to the conquest of all sin. And by fasting we may also come to the knowledge of the glory of God, and to the attainment of all blessedness. And by fasting we may also come to the knowledge of the power of God, and to the conquest of all sin. And by fasting we may also come to the knowledge of the love of God, and to the desire of his glory. And by fasting we may also come to the knowledge of the will of God, and to the obedience of his commandments. And by fasting we may also come to the knowledge of the truth of God, and to the rejection of all error. And by fasting we may also come to the knowledge of the life of God, and to the pursuit of all holiness. And by fasting we may also come to the knowledge of the kingdom of God, and to the conquest of all sin. And by fasting we may also come to the knowledge of the glory of God, and to the attainment of all blessedness.

richment exceedeth, and that abounding prouoketh to
 lust, &c. And therefore the chiefe preferuatiue against
 lust, is by temperancie in diet not to subminister matter
 vnto it. And if temperancie suffice not, to vse also fasting,
 that by withdrawing the oyle as it were from the flame
 of concupiscence, it may bee quenched. To which pur-
 pose, let the order and coherence of the Apostles words,
 2. Cor. 6. be obserued: *in fasting*, (sayth hee) *in chastitie*. But 2. Cor. 6. 6.
 here two things are to be obserued: The first, that as *Je-
 rome* sayth, our fasts bee moderat, least being too much,
 they weaken the stomacke, and requiring greater relecti-
 on, breed cruditie, which is the mother of lust: for as hee
 sayth in another place, nothing doth so inflame the bodie
 and prouoke vnto lust, as indigested meat, &c. The other
 thing, that as we vse fasting sometimes, so must wee vse
 temperance and sobrietie alwayes, auoiding euermore
 excessse, especially of such things as are apt to prouoke
 lust. For what are we better for fasting at any time, if we
 recompence our fasting with fulnesse at other times? for
 then our minds by much repletion will wax heauie, & *August. de
 irrigata corporis nostri terra spinas libidinum germinabit*: And the
 earth as it were of our bodies being well watered, will
 bring forth the thornes of lust. And therefore as *Jerome*
 well sayth, A spare diet, and a stomacke alwayes hungry,
 is preferred before fasts continued three dayes together:
 and it is much better euery day to take but a litle, then
 sometimes though seldome to take too much. But as ex-
 cesse of all meats and drinkes is to be auoided, so especi-
 ally of wine and strong drinkes. It was truly said of the
 Poet, *Sine Cerere & Libero friget Venus*: and of another, *Vitis Terent. Eunuch.
 parat animos veneri*. The same is testified by *Salomon*, *Prov.*
 23. that if we delight in wine, our eyes will looke vpon
 strange women, and our hearts will speake leaud things.
 And this the daughters of *Lot* knew too well: for that
 incestuous copulation which they could not expect from
 him whiles hee was sober, they obtained by giuing him
 wine

Valer. Max.
lib. 2. c. 1.
Slouthfulness,
&c.

Ezek. 16. 49.

Ouid. 2. de
remed.

Theophrast.

Definit. breuior.
69.

2. Sam. 11.

† Ergo ubi visus
aris nostra medi-
cabilis aris.
Fac monitus fu-
gitis oia prima
meis.

Oia si tollis, pe-
riere Cupidinis
arcus, &c. Ouid.

* Mon. 13. 12, 13

wine to drinke. For as one sayth, *Proximus a Libero patre intemperantie gradus ad inuicessam venere esse consuevit.*

5. The next enemy to chastitie, is slouthfulness: which containeth two nurses of lust, idleness and drowsiness. For the matter which gluttonie and drunkenness prepareth for lust, that doth idleness preserve. And therefore not vnworthily are fulness of bread, & slouthfulness, reckoned among the finnes of Sodome, whereby they were incensed to vnnaturall lust. For idleness is both the mother and nurse of lust.

*Hec (oia) ut ames facimus, hac qua fecere tuentur:
Hec sunt incundi causa cibique mali.*

A Philosopher being asked, what lust or impure love is, *videtur ipse sepe excedere*, hee said, The passion of an idle mind. For as water which is not stirred putrifieth, and yron that is not exercised, rusteth: so the mind by idleness is corrupted. For as the Grecians rightly say, *ἡ ἀπληγία τῆς ψυχῆς ἀρχὴ τῆς κακίας*, Idleness, or doing nothing, is the beginning of doing ill. And as Basil sayth, *ὅταν ἡ ψυχὴ ἀπληγία ᾖ, ὅταν ἀπληγία ᾖ, ὅταν ἀπληγία ᾖ*, Every occasion of idleness is occasion of sinne. Such is the disposition of our minds, that if they be not exercised about lawfull things, they will goe a whoring about things unlawfull. *In desiderijs est omnis anima viciosa*, sayth Ieremie, Every idle mans mind is overtaken with lust. And that, the example of David himselfe doth shew, who on a time giuing himselfe to idleness, was overtaken in this kind. And therefore such as haue out of their owne experience prescribed remedies against lust, haue warned men especially to beware of idleness. Likewise much sleeping and long lying in bed are the workes of darkeness, the companions of wantonness, the nurses of lust. For that matter which by large diet is prepared for generation, and by idleness and ease preserved, by long lying and much sleeping is concocted and perished.

6. Whosoever

6. Whosoever therefore hath a true and serious purpose, by fasting to chastise his body; let him with his extraordinary fasting and praying ioyne ordinarie temperance and sobrietie, diligence in his calling, and vigilancie. And if having vsed these meanes of chastitie in single life, which is the gift of continencie (to a perpetuall whereof very few attaine who are fit for procreation) then let him know that God doth call him to mariage, which he hath provided as a lawfull remedie against lust. That those who cannot liue chastyly in single life, may liue chastyly in mariage: for as there is chastitie in single life, so also in wedlocke. And whosoever hauing not the gift of continencie, refuseth this ordinance of God, vnder pretence of chastitie he liueth in vncleannesse: or if he strue ouermuch as it were against the streame, by fasting and abstinence to subdue his body, in an erroneous desire of keeping the seuenth commaundement, (which of the most may better be kept in mariage than in single life) he breaketh the sixt, in shortning his dayes, and making himselfe vnapt for the duties of his calling, and vnfit for the seruice of the Church or common-wealth. Neither may any man alledge, that in respect of his outward estate it is inconuenient for him to marrie: for no outward inconuenience can be so great, as to liue in sinne.

And thus much may suffice to haue spoken of the former sort of spirituall fasts: my chiefe desire and purpose being to intreat of the religious fast.

7. The religious fast is a solemne exercise of religion, wherein we bring humble suiters vnto the Lord vpon some speciall or extraordinary occasion, do abstaine not onely from food and some other commodities and delights of this life, but also from bodily labours and worldly businesse during the time of the fast, which is a Sabbath of humiliation: that by this outward abstinence our humiliation may be furthered, and our repentance testified, to the increase of our seruencie and confirmation of our faith in prayer, for the obtaining of our request at the hands of God. For further explication whereof

Which
meaner of
chastitie not
sufficing in
single life.

1 Cor. 7. 2. 9.
Men are
bound to
lie to mari-
age, as the
lawfull re-
medie against
lust.

What there
religious fast is.

§ 1.

That it is an
exercise of re-
ligion ordai-
ned of the
Lord.

Both in the
old Testamēt,
and that not
as ceremonial
and peculiar
to the Iewes.

Leuit. 16. 29 &
23. 27. 29.
2ac. 7. 5. & 8. 19

* *Mat.* 6. 17.

* *Isa.* 2. 13.

Esa. 18. 5.

1. King. 21. 27.

Esa. 58. 5.

Mat. 6. 16.

2. Sam. 12. 10.

Esl. 4. 13.

Eze. 9. 3.

Dan. 9. 3. & 10. 3

whereof we are to cōsider, that where I call it an exercise of religion, that is presupposed which before I touched, that this religious fast is an ordinance of God: for nothing may be offered vnto the Lord, by way of religion or worship, which is not appointed and ordained of the Lord: for whatsoeuer is obtruded vnto him for worship, being not ordained by him, is will-worship and superstition. Now, that the Lord hath appointed and ordained that we should humble our selues before him by fasting and prayer, for the obtaining of some speciall blessing from him, it may appeare: first, by euident testimonies of Scripture in the old testament. Whereunto if it shall be objected, that the places of the old Testament which require fasting, may seeme to enioyne it among other ceremonies of the Iewish religion, vnto which Christians are not bound: I answer, that in the Iewish fasts some things were ceremoniall, and so peculiar to them; other things were morall, and so common to vs. The things which were peculiar to them, were first, the circumstance of the time in their set and ordinary fasts; whether that which was appointed by the Lord on the tenth day of the seuenth moneth; or those which the Iewes voluntarily vnderooke during the time of the seuenth yeares captivity, in the fourth moneth, in the fift, in the seuenth, and in the tenth. And secondly, there were certaine habits and iestures vsed among them when they mourned and fasted, which were part of that pedagogic of the old testament, which as they are abrogated by * Christ in the new Testament: so were they not greatly required in the * old. Such were their putting on of sackcloth, renting their garments, sitting in the ashes, putting earth or ashes on their head, not washing or annointing, but deforming their faces, looking sorrowfully, hanging downe their heads, going softly, and such like outward signes and tokens of humiliation, which were obserued both of the godly and of the hypocrites among them: but with this difference,

The Christian exercise of Fasting.

difference, that the hypocrites rested in these outward shewes, without any true humiliation of their soules: whereas in the godly these signes proceeded from the sorrow of the heart, as vnfained testimonies thereof.

8. But although that circumstance of the time was proper to that people, and those ceremonies peculier to those times: yet the substance of the fast, which is the humbling of our soules by abstinence, is a morall dutie belonging commonly to all nations, in all ages: for as the morall or chaste fast is enjoined in the seventh commandement, as a meanes of chastitie, to those that need that helpe: so the religious fast is enjoined in the second commandement, and in the fourth. In the second, as it is a meanes to further vs in the worship of God, and in the dutie of prayer vpon extraordinary occasion. In the fourth, as the time of the fast is a Sabbath of humiliation, wherein we are to professe our humiliation, and toasse our repentance before God: for when the Lord commandeth vs to sanctifie the Sabbath, he meaneth all Sabbaths, not onely the ordinarie and weekly Sabbath, but also the extraordinarie, whether they be Sabbaths of joy and festiuitie, wherein by feasting and thanksgiuings we signifie our joy and thankfulness for some great blessing receiued, such as was that feast of *Neh. 8* and the feast of *Purim. Esth. 9*: or whether they be Sabbaths of thanksgiving, wherein by fasting and prayer we signifie the sorrow & desire of our soules, in respect either of some blessing wanting, or of some euill either feared or felt, present or imminent: such as was the fast proclaimed by *Isa. 58*. For such a fast by the commandement of God is to be sanctified and obserued holy as a Sabbath, even in such manner as the ordinarie Sabbath of humiliation was to be sanctified. Neither is it to be omitted, that *Esay. 58*, the day of the fast seemeth to be called an acceptable day to the Lord, yea his Sabbath, and his holy day, which even as the ordina-

But as a morall and common to all:

Leuit. 23.

14. XI. 146.

Neh. 8. 9. 10.

Esth. 9. 18. 19.

1. 2. 3. 4. 5.

2. Chro. 20. 3.

Ezr. 8. 21.

1. 2. 3. 4. 5.

2. 15.

Leuit. 23. 32.

1. 2. 3. 4. 5.

Esay. 58. 1. 2. 3.

But also in the
new Testa-
ment.

Mat. 6. 16.

Ves. 18.

Mat. 9. 14.

Luk. 5. 33.

Mar. 2. 18.

Mat. 17. 21.

Luk. 2. 37.

Mat. 17. 2.

rie Sabbath is to be consecrated as glorious to the Lord.

9. But if to these places of the old Testament, we shall add some testimonies out of the new, we shall make it more than euident, that the dutie of fasting belongeth vnto vs. Where first consider the doctrine of our Sauour Christ, concerning a fast, *Math. 6.* for when he prescribeth the maner how we are to fast, he presupposeth the dutie that we are to fast. Neither doth hee alone require this dutie at our hands, but also maketh a gracious promise of happie reward to those that shall fast aright. And in the same Gospell Chapter 9, as also *Luke 5.* and *Mar. 2.* when as the Disciples of *Iohn* and the Phariseys tooke exception against our Sauour Christ, because they fasted, but his disciples did eat and drinke: he maketh answer, That although during his abode with them, which was a time of joy and not of mourning, his disciples which were the children of the marriage chamber, were not to fast and mourne, whilst himselfe, who was the bridegroom was among them: yet the time should come when the bridegroom being taken from them, as they should haue occasion of mourning, so also they should fast in those dayes. Again, *Math. 17.* our Sauour Christ seemeth to ascribe great efficacy to the prayer of the faithful holpen by fasting, affirming that that kind of vncleane spirit, which by no other meants can be cast out, goeth forth by prayer and fasting. In the second of *Luke* the holy Ghost giueth this testimonie of *Anna* the Prophetesse. That she being in the Temple night and day worshipped God with fastings and prayers. Not that fasting in it selfe is a worship of God, as prayer is, but onely is a meanes and helpe to further vs in the worship of God, & to make our prayers more seruent & effectuall, to which purpose *Anna* ioynd fasting with her prayers. And herunto lets vs add the practise of the primitive Church in the time of the Apostles: In the 13. Chapter of the *Acts*, the Prophets and teachers which were in the Church of Antioch, be-

fore

fore they sent forth *Barnabas* and *Paul* to the worke of the ministerie, whereunto the holy Ghost had called them; they fasted and prayed, and layed their hands on them. And in the fourteenth Chapter it is sayd, that *Paul* and *Barnabas* when they had ordained to the faithfull, elders by election, in every Church, having prayed with fasting, they commended them to the Lord in whom they beleueued. And to conclude, the Apostle *Paul* testifieth of himselfe, 2. *Cor.* 11, That as he was oft in hunger and thirst by a forced obedience, so he was often also in fasting; whereby this voluntarie abstinence, is meant. Hereby therefore it appeareth that the Christian exercise of fasting, is not a will-worship, nor an action which is merely arbitrary, or left to our free choise, whether we will vse it or not: but a dutie enioyned and imposed vpon vs by the Lord. Wherefore in the definition I doubted not to call the religious fast, *An exercise of religion.*

1st. 14. 29.

2. Cor. 11. 27.

10. But here it will be objected, That if fasting be an exercise of religion; a morall dutie, not onely commanded in the morall law of God, which bindeth all men, but also commended vnto vs in the Gospell both by the doctrine of the holy Ghost, and also by the practise of the faithfull in the primitive Church; then it may seeme, that so oft as we do not fast, we sinne, &c. I answer, that affirmative commandments, though they bind vs alwayes, yet do they not bind vs to performe them alwayes and at all times, but as iust occasion is offered; together with a concurrencie of all needfull circumstances: as for example, we are alwayes bound to pray, namely as we haue iust occasion to begge any thing at the hands of God and may do it in some measure as it ought to be done; but we are not bound to pray alwayes and to do nothing else. And although we are alwayes in this life bound to fast; yet are we not bound to fast either alwayes, or so oft as we are bound to pray: for we are to pray ordinarily euery day, and also extraordinarily as occasion is offered:

And yet not ordinarily to be performed.

C ij

but

The Christian exercise of Fasting.

1. Cor. 7. 3. 5.

Mat. 9. 15.

*Phil 4. 4.
1. Thes. 5. 16.*

Mat. 9. 16.

Esa. 22. 12.

but we are not to fast ordinarily and euerie day, but vpon speciall and extraordinary occasion. And that we are not bound to ioyne fasting with the ordinarie exercise of prayer, it is manifest by the doctrine of the Apostle, *1. Cor. 7.* where he would haue the husband and the wife (who are ordinarily to pray euerie day) to performe mutuall beneuolence, and not defraud one another, vnlesse it be by consent for a time, that they might giue themselves to fasting and prayer, and again come together, that Satian tempt them not through their incontinencie. And therefore we are not bound to ioyne fasting with our ordinarie and daily prayers, but when we haue iust and speciall occasion to humble our selues in prayer, after an extraordinary manner. And our Saviour Christ noteth, that those which do fast, do mourne; and that the time of fasting is the time of mourning; and that in the time of ioy it is vnseasonable. Now ordinarily the faithfull are, to be ioyfull: and therefore they are not bound ordinarily to fast, and in fasting to mourne, but when they haue some extraordinary cause of mourning, for as a peece of new cloth put to an old garment maketh the rent worse, so fasting vnseasonably imposed vpon men, maketh them not better, but worse. Againe, the time of the fast hath the nature of a Sabbath, wherein we are to lay aside all worldly businesse, and the works of our callings, which ordinarily we are to follow. Neither is it an ordinarie Sabbath, but the extraordinary Sabbath, of humiliation; wherein we are after a speciall maner to humble our soules, and to giue our selues to prayer, abstaining not onely from bodily labour and worldly affaires, but also from our food and other delights of this life. And to the sanctifying of this Sabbath we are bound, when the Lord calleth vs to fasting and mourning by some special causes of mourning and humbling our selues (which afterwards I shall touch) whether they be priuat or publicke. But especially we are then bound to obserue this fast,

fast, when not onely the Lord by some publicke judgement or calamitie; either threatned or inflicted, doth call vs vnto fasting and mourning; but also publicke authoritie hath blowne the trumpet, and proclaimed a fast: for to such a Sabbath of humiliation; the equity of that law concerning the yearly Sabbath of humiliation is to be extended, *Leuit. 23.* Every person that humbleth not himselfe that day, shall euen be cut off from his people. *Ios. 2. 19.* *Leuit. 23. 29.*

11. And this also I signified in the definition, when I sayd that fasting is a solemne exercise of religion, to be vnderaken of vs, when we are to be humble suiters vnto the Lord, vpon some speciall and extraordinarie occasion: for when I call it a solemne exercise, I do not meane that it is a common, vsuall or ordinary exercise; nor yet to be performed after a common or ordinarie maner; but that as it is vnderaken vpon some speciall vrgent occasion, so we ought to stir vp our selues in the obseruation thereof; to an extraordinarie measure of humiliation; to an extraordinarie feruencie in prayer; to a solemne and extraordinarie reffification and profession of our repentance. And when as it is said in the definition, that this exercise is to be vnderaken of vs when we are humble suiters to the Lord vpon some speciall or extraordinarie occasion; it is plainly signified, that this exercise is not at set and ordinarie times to be performed, but when it pleaseth God to giue just and necessarie occasion either by our wants, or by his judgements; of a more speciall and extraordinarie humbling of our selues in the exercise of prayer and profession of our repentance. But extraordinarily, as speciall and vrgent occasion is offered.

12. The causes therefore and occasions whereupon this exercise is to be vsed, are these. First, when we are humble suiters vnto the Lord for the obtaining of some speciall benefits: especially, when some matter of great importance is to be enterprised: For at such a time an extraordinarie feruency in prayer is required, which may be holpen forward by fasting. *Nehemiah* intending to

The causes of fasting, are either the obtaining of some speciall good,

Neh. 1. 4. 11.

Ezr. 8. 21.

Ezr. 4. 16.

Rom. 1. 16.

1. Cor. 1. 21.

Act. 13. 3 &
14. 23.Hieronym.
in prologo super
Matth.Or removing
of some euill,
whether it be
the euill of
sinne,

moue *Arsabasti* for the repairing of Ierusalem: first humbled himselfe before God by fasting and prayer, for good successe in that waightie businesse. And so did *Ezra* in his voyage towards Ierusalem proclaime a fast: *Queene Esther* before she durst presume contrarie to the law of the Persians, to enter into the kings presence, being not called, to make sute vnto him for the preseruati-
on of the Iewes against the wicked conspiracie of *Haman*; she with her maids humbled themselves by fasting and prayer for three dayes, and required the like fast to be obserued of *Mordecai* and the rest of the Iewes, who were at *Susana*. In like sort, the ministerie of the word being a matter of great importance (for it is the power of God to our saluation, and though it be esteemed folly in the world, yet by the foolishnesse of preaching God is pleased to save those that beleue) therefore the Church of God hath thought it expedient before they haue ordained ministers, or sent them forth to the worke of the ministerie, to humble themselves before God by fasting and prayer, as we may read in the Acts of the Apostles. It is reported of *Iohn* the Euangelist, that being intreated by the Churches to write the Gospell of our Sauour, whereby the heresies of *Ebion* and *Cerintus*, who denied the diuinitie of Christ, might be refuted; he made aunswere, That hee would do it, if first the whole Church would in his behalfe humble themselves before God in fasting and prayer.

13. But as fasting is sometimes to be ioyned with pre-
 cation or prayer, for some speciall good: so more com-
 monly it is ioyned with deprecation of euill, whether it
 be the euill of sinne, or the euill of affliction: For when as
 men do apprehend the wrath of God for sinne, whether it
 be in the act of their conversion, or otherwise finding
 themselves or their countrey guiltie of some more grie-
 uous sin: it is necessarie that they should humble them-
 selves before God, after a more speciall maner: And for
 the

the better humbling of themselves in prayer, and testifying of their repentance, to entertaine this Christian exercise of fasting. *Paul* in the first act of his conversion fasted and prayed three dayes together: when as the people of Israell returned to the Lord their God from idolatrie, and lamented their former sinnes: they being assembled at the commaundement of *Sammuell*, do testifie their humiliation and repentance by a solemne fast: wherein they drew as it were buckets of water from the fountaine of their hearts; & poured the same before the Lord, saying, We have sinned against the Lord. *Ezra* when he understood how the people, of Israell had joynd in marriage with the heathen people contrarie to the law of God, he prayed and fasted, greatly mourning for the trasgression of the people. And afterwards the people themselves were assembled with fasting, & with sackcloth and earth vpon them; and having separated themselves from the strange wiues with whom they had beene mingled, they confessed their sinnes and the iniquities of their fathers.

Act 9.9.11.

1. Sam. 7.6.

Ezr. 9.3.6.

& 10.6.

Neh. 9.1.2.

14. But when as our sinne hath not only deserued the anger of God; but also hath prouoked him, either to threaten his judgements, and as it were to lift vp his hand to strike vs, or else as he hath threatned, to lay his judgements vpon vs: then doth the Lord especially call vs to fasting and mourning: howbeit the chiefe cause of mourning must be, not so much the consideration of the judgement it selfe, whether present or imminent; as the detestation of our sinne, whereby we haue offended God, and prouoked him either to threaten or to inflict that judgement vpon vs. Examples hereof we haue in respect of judgements imminent, in the *Ninivits*, who when destruction was threatned against them for their sinnes, humbled themselves before God in fasting and prayer. In *Isapha*, who hearing of an invasion attempted against him by the *Moabits* and *Ammonits*, feared, and set himselfe to seeke the Lord, and proclaimed a fast throughout

Or the euill of affliction, & that either imminent,

Ezra 22. 12.

Iona. 3. 5. 6.

Chro. 20. 3.

all

Or presents: all Iudah. In respect of afflictions and calamities present, as famine, sword, pestilence, captiuitie, and such like messengers of Gods wrath, we haue both commaundements, as our rules; and examples, as precedents in this behalfe. In the time of famine, the Lord by his Prophet *Ios*, commandeth the Iewes to turne vnto him, with all their heart, and with fasting, weeping and mourning: And to that end he biddeth them to proclaime and sanctifie a fast. And as touching the sword: when the men of Ai had discomforted the Israelits, *Iosua* and the elders of Israel fasted vntill the euen. In the time of captiuitie, *Daniel* greatly desired the deliuerance of the Iewes out of the captiuitie of Babylon at the end of seuentie yeares, according to the promise of the Lord by the Prophet *Ieremie*, he turned his face vnto the Lord God, and sought by prayer and supplication, with fasting, and sackcloth, and ashes. And as touching sickness and mortalitie, we haue a notable example in *Dauid*, who when his child which hee had begotten in adulterie was sicke, he besought God for it, and fasted, and went in and lay all night vpon the earth: yea, when some that proued his enemies were sicke, he professeth *Psal. 35*, that he clothed himselfe with sackcloth, and humbled his soule with fasting, and that he prayed for them with such compassion, that hanging downe his head for griefe, his prayer returned vpon his bosome. And if fasting is to be vsed for priuat persons when they are sicke, much more in a publicke visitation, and in the time of pestilence.

15. These allegations therefore of holy Scripture may be sufficient directions for vs, when we are to vndertake this exercise: namely, when we haue some vrgent cause of a more than ordinarie humbling of our selues before God in prayer. And when such causes are offered, we may not thinke that it is a thing merely arbitrarie, whether we will vse this exercise or not: but by warrant of the former Scriptures we are to be persuaded that

Vpon such occasions, necessitie is imposed.

that the Lord doth call vs to this exercise. It is well said
of *Basil*, *τοστις ημερη, οτι θηλας ημερη, οτι η ημερη των ονθων ημερη* *Esay, 22. 12.*
τον, οτι η ημερη ονθων η ημερη ημερη, οτι η ημερη των ονθων ημερη *Definit. breuior.*
is not euerie mans will, but the necessitie of those who *129. & 130.*
come to Gods worship: and in a time of such necessitie,
to fast it is necessarie. When as therefore there is publike
necessitie, those which are in publicke authoritie must
thinke, that a necessitie is imposed vpon them, to blow
the trumpet in Sion, and to proclaime a fast. And those
which are in priuat place, must thinke a necessitie impos-
sed on them, to obserue and sanctifie the fast. And if it
happen that they which are in authoritie neglect this du-
ty; then those, who according to the example of the
faithfull, *Ezek. 9.* which were marked to saluation, doe
mourne either for the common calamities, or for the
common enormities of the time, which are forerunners
of calamities: they are to vse this exercise priuatly and
secretly, which also they are to do, when their owne ne-
cessities require. As for those who neither by publicke
calamitie, nor priuat necessitie, can be drawne to this
dutie, but continually take care for the flesh, to fulfill the
lusts thereof: they must know, that they are but carnall
men; who, as they sow to the flesh, so of the flesh shall
reape corruption. *1. Tim. 4. 8.*

16. Thus we haue heard that the religious fast is a
solemne exercise of religion, to bee vndertaken of vs, when we are
humble suitors to the Lord, vpon some urgent occasion. Let vs now
consider wherein this exercise doth consist, which is expressed in
the rest of the definition, whereout we may gather, that this
exercise consisteth on two points, viz. the outward or bodily, and
the inward or spirituall exercise. The former, being the means
to the latter; & the latter, being the end of the former:
for the bodily exercise profiteth little or nothing at all, vnlesse
it be referred to the spirituall exercise, as a meanes to further
it. The bodily exercise is an outward

D

abstinence

In the outward exercise we are to consider from what we are to abstaine, and for how long.

It is abstinence, first fro helpes of this life, as first from food wholly,

abstinence from food and some other commodities and delights of this life, and also from bodily labours and worldly businesse during the time of the fast, which is a Sabbath of humiliation. Here therefore we are to consider in respect of the outward exercise, from what we are to abstaine, and for how long.

17. First, we are to abstaine from food, from whence the whole exercise hath his name. And here we are to vnderstand not an abstinence in part, nor a sober and abstemious vse of diet, as I haue shewed before; but a totall abstinence. both from meat and drinke, so farre as our health will permit: for this is required to the nature of a fast, as hath bene declared, and further may bee proued by the examples of such fasts as are recorded in the scriptures. *David* when he fasted and mourned for the death of *Abner*, swore that he would not tast bread or ought else till the Sunne were downe. *Ezra*, when he fasted for the sinne of the people, he did neither eat bread, that is, not so much as bread, nor drinke water, that is, not so much as water. The fast which *Esther* required and performed, was the totall abstinence from meat and drinke. The *Ninivites* when they proclaimed a fast, gaue a charge that none should tast any thing, whether it were meat or drinke. And of *Paul* it is sayd *Acts. 9.* that for the time of his fasting and prayer, he did neither eat nor drinke. That we should not thinke, either that fasting is an abstinence from meat and not from drinke, or that it standeth onely in choise of meats. And yet this totall abstinence from meat and drinke is not so strictly required, but that they whose health cannot beare it, may for their necessarie sustenance take some little refreshing: for the Lord, who desireth mercie rather than sacrifice, doth not so require this outward abstinence, that it should impair our health, or make vs vnfit for his seruice in the spirituall exercise of the fast; but that it might further vs therein. But here we must take heed, that we vse not this libertie as an occasion

2 Sam. 3. 35.

Ezr. 10. 6.

Esth. 4. 16.

Jon. 3. 7.

Acts. 9.

Math. 12. 7.

casion to the flesh, pretending we cannot, when indeed we will not abstaine.

Gal. 5. 13.

18. But now let vs consider, why this abstinence from food is required, seeing the kingdome of God doth not stand in meat and drinke, nor yet in abstinence therfrom: and that, as to eat and drinke, so also to abstaine therfrom, is in it selfe a thing indifferent. I answer, that although in and for it selfe it is not required; yet as it is referred to the inward and spirituall exercise, it is enjoined. For seeing the bodie is not onely the habitation of the soule, but also it and the members thereof the instruments of the soule, whereby it exerciseth his severall functions: who knoweth not, that the actions of the soule are either furthered by the good constitution of the bodie, or hindered by the indisposition thereof? and, that the disposition of our bodie doth much depend vpon our diet? For if by intemperancie and excessse wee overcharge our selues, then are our hearts made heauie, as our Saviour Christ sayth, by surfetting and drunkennesse, and we become vnfit for any good office. Or if we be too carefull to pamper our bodies, they will not be so pliable and obsequious to the soule, but rather become like pampered horses, which kick against their rulers. On the other side, if by too much abstinence we pine away our bodies, and denie necessarie sustenance thereto, wee doe make our selues not only vnfit for the seruice of God in the church or commonwealth, and for the discharge of our callings, but also guiltie of selfe-murther: For the difference is not great, whether we murder our selues at once, or by little and little pine and consume our selues away. And surely, where the Lord forbiddeth to kill, he forbiddeth vs to kill our selues. Now if any in their superstitious conceit shall in this their not sparing of their bodie, whereby they make themselues guiltie of murder, place religion or merit; then, as they are injurious to themselues, so also impious against God. That therefore the bodie may bee

The reasons why abstinence from food is required.
Rom. 14. 17.
1. Cor. 8. 8.

Luke 21. 34.

Col. 2. 23.

The Christian exercise of Fasting.

serviceable to the soule, we are to diet it ordinarily, according to the rules of sobriety and temperance : so shall it neither be vnruely to kicke against the soule, nor vnable to serue it. And this disposition of the bodie is the best ordinarie disposition that may be, for the ordinarie performance of our dutie in the worship and seruice of God. Notwithstanding, if we shall haue necessarie occasion to humble our selues in prayer after an extraordinarie manner, then is it necessarie also, that to our ordinarie temperance and sobriety, wee should adde the extraordinarie exercise of fasting. First therefore, this abstinence from food is required, as a meanes of humiliation : for by afflicting the body, the mind is the better humbled. Secondly, as a signe and testimonie of our humiliation : for in our abstinence from all food, we acknowledge our selues vnworthie of a peece of bread or cup of water. Thirdly, as it causeth the bodily hunger and thirst, so it sharpeneth the spirituall hunger and thirst of the soule : and is therefore acknowledged by all men to be a notable meanes to encrease the seruencie of our prayer. Fourthly, as a testimonie of our repentance, when we vse it by way of godly reuenge vpon our selues. Fifthly, as an admonition vnto vs, that we abstaining from our food, which is lawfull, should much more abstain from whatsoeuer is vnlawfull. Lastly, as a meanes of almes giuing, without any more impairing of our wealth than if we had not fasted, when that which is denied to the belly, is given to the poore. And thus, and in these respects, we are in the time of the fast to abstaine from food.

2. From sleepe
in part.

Col. 4. 2.

1. Pet. 4. 7.

19. Secondly, we are not onely to abstaine from all excesse of sleepe, but also to cut off so much of our ordinarie sleepe, as the want thereof be not an hinderance vnto vs in the worship of God, that so we may watch vnto prayer. To which purpose, the faithfull vnder the law, when they fasted, made choise to lie vneasily : that so they might take no more sleepe than was necessarie, and ther-
by

by also might shew themselues vnworthie of their ordinarie ease and rest, and might(as I said)the better watch vnto prayer. When *David* fasted and prayed in the behalfe of his child,he lay vpon the ground all night. Whē the Iewes had notice of *Hamans* conspiracie against the, many of them lay in sackcloth and ashes. The Prophet *Isaiah* exhorting the priests and elders to fast and inourne, because of the famine,he willeth them to lie all night in sackcloth.And in imitation of the faithfull,*Achab* when he fasted,did also lie in sackcloth.

2 Sam. 12. 16.

Ezra. 4. 3.

Joel. 1. 13.

1. King. 21. 27.

20. Thirdly, we are to forbear our better or more costly apparell: especially if it be such as may hinder our humiliation, or minister some matter to our pride: for such is the vanity of our corrupt nature,& our pronenesse to pride, that although apparell was ordained to couer our nakednesse, and to hide our shame,the consequent of our sinne and falling from God: yet if it bee any thing gay or costly,we take a pride therein. When as therefore the Israelits by worshipping the golden calfe, had broken their couenant with the Lord, and had prouoked him to cast them off: the Lord commaunded *Moses* and the people to goe towards the land Canaan, signifying, that he would be as good as his promise made to their fathers,in giuing to them the land of promise: And to that end would send his Angell before them,to driue out the Canaanits and the other inhabitants, and to put them in possession: But as for himselfe, he would not be present among them(or if he should,hee could not but consume them) neither would he haue ought to doe with them, namely,vlesse they turned vnto him by repentance. For to that end he propounded that threatning, and withall appointed them to lay aside their ornaments and costly rayments, that hee might know what to doe with them, viz. if they repented,to receiue them to mercie: if not,to cast them off. When as the people therefore heard this euill tidings, they sorrowed; preferring the fauour of

3. From ornaments & costly attire.

Exod. 32.

Exod. 33. 1.

Yer. 3.

Yer. 3.

Yer. 5.

Yer. 4.

Yer. 6.

God before the fruition of the land of promise : where-
by without Gods fauour, they should haue beene fatted
as cattell for the slaughter. And in testimonie of their hu-
miliation, they put not on their better attire, but laid aside
their ornaments. And this they did, remouing themselves
from mount Horeb, as acknowledging themselves vn-
worthie of Gods presence, which hee had manifested on
that mount. Where we see the laying aside of ornaments
and costly attire, appointed by the Lord himselfe for a
signe and testimonie of humiliation. And to the same
purpose, they vsed in those times to put on sackcloth ;
whereby is meant any course or homely garment. Which
ceremonie though it were abused by hypocrites in their
priuat fasts to ostentation, that they might bee scene of
men : yet in publicke fasts it was profitably obserued for
the example of others, whose humiliation might bee the
more encreased, by the beholding one of another.

4. From de-
lights & plea-
sures.

21 Fourthly, we are to abstaine from all carnall de-
lights, whereby any one of our senses might bee pleased.
For the sense of pleasure would abate our mourning, di-
minish the sense of our want, and hinder our vnfeined hu-
miliation before God. Wherefore *Ierome* saith, that fasting
is to abstaine not onely from meats, but also from all plea-
sures or allurements. And *Augustine*, The Scripture, saith
he, teacheth a general fast, not from the concupiscence of
meates onely, but also from all pleasures of temporal de-
lights. Thus are we not only to abridge our tast of meats,
but also to containe our eies from beholding vanities and
pleasures, our eares from hearing mirth or musick, which
in time of mourning is vnseasonable, our nostrils, from
pleasant odours and effeminate smells : Our sense of fee-
ling, from the vse of the marriage bed : which as all marri-
ed persons are to forbear vpon consent, for such a time of
humiliation, that they may giue themselves to fasting and
prayer ; so are the Bridegroome and Bride admonished
to come forth of their marriage chamber, in the time of
the

Quest. Enangel.
leb. 2. c. 18.

1. Cor. 7. 5.

Isa. 2. 16.

the fast. And all these are to be done, partly as meanes of our humiliation, in remouing the impediments thereof; partly as signes of our humiliation, whereby we acknowledge our selues vnworthy of these delights; and partly as tokens of our repentance, in that by way of godly reuenge, because all our senses haue sinned, we deprive the all of their seuerall delights. And as wee are to make all our senses thus to fast: so must wee also weyne our minds from sports and recreations, which would not onely hinder our humiliation and godly sorrow, but also distract our minds from better meditations in sanctifying the fast. And thus haue I shewed, that in our fast we are to abstaine from food and some other helps and commodities of this life, and also from all outward delights and pleasures.

22 Now it remaineth, that I should speake of rest from bodily labours and worldly businesse: For the time of the fast hath the nature of a Sabbath. And by the Prophet *Isaiah* it is called *die interdicti*, a solemnity, or day of prohibition, wherein men are forbidden to do any worke: as this Lord expoundeth that word *Lewi*. 23. It is a day of prohibition, or a solemn day, *You shall do no scruple worke therein.* And *Deut.* 16. Six dayes thou shalt eat vneleauened bread, and in the seuenth day, which shall be a solemnity or day of prohibition to the Lord thy God, thou shalt doe no worke. So *Num.* 29. 35. For there is the same reason of the extraordinary Sabbath of humiliation, and of the ordinary. But the ordinary was a Sabbath of rest, in which no worke was to be done: yea, the Lord threatneth to destroy that person from among his people, that shall doe any worke that day. And as I said before, the law of the weekly Sabbath is to be extended to other extraordinary Sabbathis: But on the weekly Sabbath, wee may do no worke, therefore not in this.

23 But let vs consider also, why, and in what respects rest is required in the day of our fast, and bodily labours and worldly businesse forbidden. The Lord forbiddeth labour

2. From bodily labours and worldly businesse.

Leuit. 1. 14. & 2. 15

עֲרֵב

Leuit. 23. 36.

Deut. 16. 8.

Leuit. 23. 18.

30. 32.

Why rest from labours is required.

labour and worldly businesse, and commaundeth rest on euery Sabbath: not because simply he either liketh of rest, or misliketh labour; but because bodily labors & worldly businesse are a meanes to distract vs from the worship of God: and rest from them, is a remedy against distraction. For euery Sabbath is to be sanctified and set apart from our businesse and affaires, and is to bee consecrated to the worship of God. And further, on the Sabbath of humiliation, we take vpon vs after a more speciall maner to worship God: and therefore that wee may seriously and entirely intend the seruice of God, we are to abandō all other busines and cares. For that is better done which is done alone, as the Philosopher hath truly said, *ἐλευθερίᾳ ἡ ἀρετὴ ἐργάζεται* τὴν ἡμέραν τῆς ἐπιμελείας μὴ ἐπὶ ἐκχωρήσει, ἀλλὰ πολὺ ἐκχωρήσει. And it is the counsell of the Wiseman, that, what wee doe, wee should do with all our might. For by doing many things our minds are distracted. This therefore doth teach vs, that with free and entire minds, sequestred from all worldly cares, we are to be conuersant in the worship of God; chiefly, when after a more speciall manner we indeuour to humble our selues before him. For if bodily labours and worldly businesse bee therefore forbidden, because they are meanes to distract vs: then may we be sure that distraction it self in the worship of God is much more forbidden. For distraction breeds hypocrisie in Gods worship, and causeth vs when wee draw nigh to the Lord with our lips, to remooue our hearts farre from him.

Polis. 4. 15.

24. Againe, the Lord commaundeth vs in all his Sabbaths to rest from labours, that this outward rest might be an admonition vnto vs to rest from sinne. For why (may euery one of vs thinke) doth the Lord forbid me on the day of rest, the lawfull workes of my calling? Or why doe I cease from mine honest affaires? Must I forbear that which in it selfe is lawfull; and may I doe that which is vnlawfull? Must I therefore for this time sequester

sequester my selfe from my honest businesse; that I may attend vanities or sinnes? Or doth the Lord enioyne me rest, because hee is delighted with idlenesse, and would haue me to doe nothing? No verily. If he forbid me that which is lawfull, much more doth he forbid that which is vnlawfull. And if he commaund me to rest from honest affaires, it is not because he would haue me idle (for idlenesse is the mother of much iniquitie) but because hee would haue me attend better matters. In a word, he forbiddeth me to doe mine owne workes and businesse, that I may doe his worke, and attend his religion and seruice. Lastly, there may an outward cause be rendered, why on the day of the fast wee are to cease from bodily labours. For our fraile nature cannot well beare abstinence and bodily labour together: for labour setting the bodie in a heat, wasteth the moisture and spirits, which are to bee supplied by nourishment: otherwise we spend vpon the stocke of our naturall moisture, which is as it were the oyle in the lampe of our life.

25. We see then, wherein the outward exercise doth consist, and the particulars from which we are to abstain. Now wee are briefly to consider, for how long this abstinence is to be obserued. The vsuall time of a fast is the space of a naturall day, viz. from euen to euen, or from supper to supper. For as that was the time appointed for the ordinarie Sabbath of humiliation, so also of the extraordinarye, *From euen to euen shall you celebrate your Sabbath. Lewis. 23. 32.* And accordingly it is noted of the Israelits fast, *Iud. 20. Judg. 20. 26.* of David and his followers, *2. Sam. 1. of Iosuah and the elders, Ios. 7. that it was vntill the euening. And more particularly of Davids fast for Abner, that hee refused to eat any meat while it was yet day, but swore, saying, So doe God to me and more also, if I tast bread or ought else till the Sunne be downe. In like sort, not onely the Iews, but also the auncient Christians vsed to fast vntill the Sunne were set. Howbeit in procelle of time they began espe-*

How long
this abstinence
is to be vsed,
or the time of
the fast.

*2. Sam. 1. 12.
Ios. 7. 6.
2. Sam. 3. 35.*

*Hieronym. in
vita Hilarionis.*

cially in the Church of Rome to dissolue their fasts at the ninth houre, which is three a clocke afternoone : which now they haue brought to the sixth houre, and for the most part on their fasting dayes goe to supper before noone. But the shortest time that is mentioned in the Scripture of a fast, is vntill the euening : to which custome their practise is most conformable, who fast all day vntill the ordinarie time of supper. This, as I said, is the vsuall time. But the children of God, when they haue beene pressed with more vrgent occasion, haue sometimes continued this exercise for more dayes together : As *Esther* and the Iewes for three dayes, *Esth.* 4. : and likewise *Paule*, *Act.* 9. The men of Iabesh Gilead, when they mourned for the death of *Saule* and his sonnes, fasted seuen dayes, *1 Sam.* 31. *Daniell* one and twentie dayes.

Esth. 4. 16. 17.

Act. 9. 9.

1 Sam. 31. 13.

Dan. 10. 2. 3.

Of the fortie
dayes fast of
Moses, *Elias*,
and *Christ*.

26. As for the fortie dayes fast, which *Moses*, *Elias*, and our Sauour Christ did fast, it was miraculous, and therefore not to be imitated. Neither did they fast fortie dayes together, either to subdue their flesh, or to humble their soules : But *Moses* being the publisher of the law, *Elias* the restorer of religion, our Sauour Christ the author of the Gospell ; the Lord would by this miraculous fast so countenance their doctrine, as that in respect therof they might seeme not men arising from the earth, or authorised by men, but the two former as Angels, the third as the sonne of God, sent from heauen : for their abstinence for the time was angelicall. And we might as well take vpon vs to imitate the Angels not taking of food, which they doe not need, as the fast of Christ and of the other two ; who were by the power of God aboue the strength of nature so sustained, as that during their fortie dayes, they no more needed food than angels doe. Neither did our Sauour Christ or either of the other, fast fortie dayes every yeare, but once onely in all his life. Wherefore vnlesse we haue the like cause of fasting, and the like power to support vs (as indeed none haue) it is but a vaine thing

to goe about to imitat their fast. Now when the fast is continued for more dayes together, it is not vnmeet, that as in the meane time we are to take but one meale euery day in the euening; so also that we should at those times content our selues with a spare diet in respect of the quantitie, and meane in respect of the qualitie, whether it bee fish, or flesh, or neither, according to the example of *Daniel*. But when our fast is once dissolued, whether it bee at the end of one day, or of more, we may freely vse our ordinary diet, obseruing alwayes the rules of temperance and sobriety. And it fitteth best the faith of Gods children, when they haue humbled themselues before God, and poured forth their suit into his bosome, to cheere vp themselues in this perswasion, That they hauing comended and committed their cause to God, he will dispose of it and them, as shall be most for his glory, and their good. To this purpose consider the examples, of *Anna*, *1 Sam. 1*, who, after she had fasted and poured forth her soule before the Lord, *she went her way, and did eat, and looked no more sad*: Of *Dauid*, euen then when the Lord did seeme to haue denied his perticuler request, *2 Sam. 2*. *He arose from the earth, and washed and anointed himselfe, and chaunged his apparell; and came in to the house of the Lord, and worshipped, and afterward came to his owne house, and bad that they should set bread before him, and he did eat*. And thus much may suffice to haue spoken of the outward fast.

27 Now for as much as the kingdome of God standeth not in meat and drinke, nor in the abstinence therefrom, and seeing bodily exercise profiteth little, but piety (which consisteth in duties of religion sincerely performed) hath the promises both of this life, and of that which is to come: therefore all this outward abstinence is no thing worth, vnlesse it be ioyned with the inward fast and spirituall exercise of religion, and bee referred thereunto, as to the end thereof. For if men rest in the outward fast, as though that in it selfe were acceptable vnto God, they

Of the spirituall exercise, or inward fast, without which the outward is of no value. *Rom. 14. 17.* *1 Tim. 4. 8.*

Ion. 3.

John 4. 23, 24.

Zach. 7. 5.

Yer. 5.

Luk. 18. 11, 12, 14.

The inward
fast is a solemn
exercise of
prayer, joynd
with repen-
tance.

fast no better than the beasts of Ninuie fasted. They fast not vnto God : for God is a spirit, and they that will worship him, must worship him in spirit and truth. Wherefore as *Zacharie* sayth to the Iewes, who resting in the outward fast, imagined, that they pleased God therby : When you fasted and mourned in the fift and seuenth moneth these seuentie yeares, did you in fasting fast to me, to me, sayth the Lord ? Likewise *Esay* 58, when as the Lord respected not the fast of the Iewes, whereby they looked to win his fauour, as appeareth by their question, *Yer. 3*. Wherefore haue we fasted, and thou respectest it not, we haue afflicted our soules, and thou regardest it not ? He rendereth this reason : Because neglecting the inward exercise, they rested in the outward. *It is such a fast that I haue chosen, that a man should for a day afflict his soule* (namely by outward fasting) *and hang downe his head like a bull-rush, and lie downe in sackcloth and asher : wilt thou call this a fasting or an acceptable day to the Lord ?* But if men shall not onely rest in the outward fast, as if that in it selfe were an acceptable worship of God ; but shall also obserue it with an opinion of satisfaction and merit, perswading themselves, that by their fast they satisfie for their sinnes, and merit euerlasting life : then is it much more abhominable in the sight of God, as being derogatorie to the onely both satisfactorie sufferings and meritorious obedience of Christ our Sauour.

And such seemeth to haue beene the fast of the Pharisee : who for all his fasting twice a weeke, and his other merits which hee alledgeth, went home vnjustified. And such is the fast of the Papists at this day, who not onely rest in their outward fast, which notwithstanding in many respects is but a mockefast : but also ascribe satisfaction and merit thereunto.

What then is the spirituall exercise and the inward fast, whereunto the outward abstinence must be referred ? It is an humbling of our soules in a solempne exercise of prayer, joynd with repentance, for the obtaining

ning of our speciall suit, holpen forward and testified by the outward fast: as *Ezra* speaketh, *chap. 8. 1. I proclaimed a fast, that we might bumble our selues before our God, and seeke of him a right way, &c.* For as the occasion of our fast is some speciall suit or request, which we are vpon vrgent occasion to make to God: so the obtaining of our request is the end of our fast. Now that we may obtaine our suit to our comfort, it is necessarie that wee should beg it at the hands of God by prayer. For as *James* sayth, You haue not, because you aske not. And because the Lord doth not heare euery prayer of euery man, therefore that our prayer may be heard, it is necessarie, that both it be qualified in some measure according to Gods will, and our selues also indued with repentance for our sinnes. For if our prayer be not rightly qualified, we may aske and not obtaine, as *S. Iames* sayth, You aske and receiue not, because you aske amisse. Neither if wee repent not of our sinnes, shall we be heard, because sinne maketh a separation betweene God and vs: neither doth the Lord heare impenitent sinners.

But if any shall object that we are to pray and repent continually, and therefore that this exercise is to little purpose: I answere, that how soeuer prayer is to be performed of vs dayly and ordinarily, and repentance is to be practised of vs continually in the whole course of our liues: yet this hindreth not, but that as the Lord giueth vs extraordinary occasion, so we may and ought after a solemne and extraordinary manner to humble our selues before him by prayer and repentance; which our Saviour Christ calleth, repenting in sackcloth and ashes, and likewise *Iob*, repenting in dust and ashes.

29. Now whereas I said, that this inward fast is an extraordinary exercise of prayer joyned with a profession of our repentance for the obtaining of our suit: we are to know, that as of prayer, which expresseth our suit, there be two parts, and two especiall properties: so of re-

The two parts of repentance concurring with both the parts of prayer

penitence, which secondeth our prayer; there are also two parts. The parts of this prayer are, first, deprecation or praying against some euill which we bewaile, and desire to be remooued, whether it be the euill of sinne alone, or the euill of affliction also caused thereby. Secondly, precatation for the obtaining of some good, whether it be onely the assurance for the remission of our sinnes, and grace to withstand them, or also some other speciall blessing which wee craue. The two especiall properties of our prayer, are seruencie of desire, and assurance of faith. The two parts of repentance are, humiliation in respect of our sinnes past, which is penitencie; and an vnfained purpose of amending our liues for the time to come, both in forsaking our sinnes, and also in embracing the contrary duties, which is *puritas* (that is, amendment of life) properly. Both these parts of repentance must concur with both the parts of prayer. And both of them afford their necessarie helpe to both the properties of prayer. For deprecation of pardon, must be joynd not onely with humiliation, in respect of our sinnes past, but also with a loathing of our sinnes, and an vnfained desire and settled purpose to forsake them for the time to come. And prayer for grace and assurance of pardon, must bee joynd not onely with a desire and purpose of amendment, but also with a sence and acknowledgement of our infidelitie and want of grace. And our seruencie in prayer, as it must proceed from the sence of our want: so may it not be secured from a desire of obedience and purpose of amendment. And lastly, the promise of hearing our prayer, whereon our faith is grounded, is made both to those that are humbled for their sinnes past, and vnfainedly desire and purpose amendment for the time to come. Notwithstanding, there is a more speciall concurrence of humiliation with deprecation, and of an vnfained purpose of amendment with precatation: and also a more speciall reference, as of humiliation to the seruencie of our desire, so of

penitentia,
penitentia.

puritas,
resipiscencia.

of repentance, which consisteth in eschewing euill and doing good to the assurance of faith: Yea the inward sence and sorrow, and the outward bewayling and confessing of our sinnes in deprecation, are acts of humiliation: and the desire, the promise, the vow of obedience and amendment of life expressed in our precation, are acts of repentance. And therefore for plainenesse and distinction sake, I will first speake of the former part of our suit, consisting in the deprecation joyned with humiliation: and after of the second part, which standeth in the precation joyned with amendment of life.

30. For as touching the former: if wee would bee humble and earnest suiters for the remoouing of euill, whether it be sinne, or punishment, or both; it behooueth vs first to be affected and touched with a sence and feeling of our miserie, and to be inwardly grieved for our sinnes, that by them we haue offended God, who hath bene so gracious a God, and so mercifull a father vnto vs, and also haue prouoked him to threaten or to execute his iudgements against vs for the same. This then is the first thing which we are to labour for in this exercise, that in regard of our sinnes, which haue made vs obnoxious to Gods iudgements, our hearts may melt within vs, and be resolved into a fountaine of teares; that they may be pricked with sorrow and remorse, that they may be rent with grieffe, that they may become contrite and broken with godly sorrow. For mourning is so perpetually annexed to fasting, that our Sauour Christ vseth these words of fasting and mourning indifferently, to signifie the same thing. For being demanded, why his disciples fasted not, he said, can the children of the mariage chamber moune, as long as the bridegroom is with them: but the dayes will come when the bridegroom shall bee taken from them, and then shall they fast. For further euidence whereof, we may obserue, that where *Mathew* vseth the word *mourne*, the other Euangelists haue *fast*. And to

But for distinction sake we are first to speake of humiliation, which is as it were a preparatiue to prayer: secondly, of the parts and properties of prayer thirdly, of repentance and amendment of life, which must as it were second our prayer: Humiliation is partly inward, which standeth in two things, 1. An inward sence of our miserie and sorrow for the same: *2. King. 22. 19.* *Isa. 2. 37.* *Isa. 2. 33.* *Psal. 51. 17.* *Mat. 9. 15.* *Mark 2. 20.* *Luke 5. 34.* the

Zach. 7. 3.

Ios. 7. 6.

1 King. 21. 27.

Isa. 2. 13.

Ezra 10. 1.

Psal. 35. 13.

Eccl. 69. 11.

Ezra. 4. 1. 3.

Jon. 3. 5. 6. 8.

Psal. 69. 11.

Isa. 2. 13.

2. An humble
and vile esti-
mation of our
selues.

Exod. 33. 4.

Psal. 35. 13.

Ezra 10. 1.

Leuit. 23. 27. 32.

1 King. 21. 29.

the same purpose, when the Iewes demaunded of the Prophets, whether they were still to obserue the fast of the fift moneth, &c. they propose their question in these words, *Should I weepe in the fift moneth, and separte my selfe, viz. from companie and delights?* And this mourning, they which fasted were wont vnder the law to signifie by outward signes: as by renting their garments, putting on of sackcloth, sitting in the ashes, putting earth vpon them. In stead of which signes, the thing signified (that is, the inward mourning of the heart) is commended vnto vs, according to the example of *Dauid, Psal. 69. 11.* In fasting I wept with my soule: or as others read, I wept in the fasting of my soule. For so the Prophet exhorteth, Rent your hearts and not your garments, and turne vnto the Lord with all your hearts, and with fasting, weeping, and mourning.

And to this godly sorrow must bee added an humble conceit of our selues: that as we be grieved with our selues, because of our sinne, so also wee should thinke vilely and esteeme basely of our selues, as being worthe not onely of that judgement which is vpon vs, but of all the plagues threatened in the law, and vnworthe of the least of Gods mercies: vnworthe of food, signified by our abstinence therefrom: vnworthe of our garments, which therefore wee lay aside: vnworthe to tread vpon the earth, which they were wont to signifie by putting earth vpon them. In a word, the outward abstinence is therefore ordained, that by afflicting the bodie, the soule may be humbled. Yea such an vsual companion of fasting is the humiliation of the soule, that not onely the faithfull in the Scripture are said to humble their soule by fasting, but sometimes also euen the outward fasting is called the humbling of the soule. This inward humiliation consisting partly in the godly sorrow, and partly in this base estimation of our selues, is very needfull for vs, if indeed we would be humble suiters vnto the Lord, with hope

hope to obtaine: For, the sacrifices of God are a contrit spirit, and a broken heart, which the Lord in no wise will despise, yea he hath respect to those who are of a contrit spirit, and hee is neare vnto them when they call vpon him. *Psal. 51. 17. 2/ty 66. 2. Psal. 34. 17. 18.*

32. And that we may attaine to this humiliation, we are seriously to meditat of the judgements of God presently either threatned or laid vpon vs: for therefore the Lord doth threaten his judgements, that by humbling our selues before him, and preparing our selues to meet him, they might be preuented and turned from vs: and that judging our selues we might not bee judged of the Lord. And therefore also doth the Lord inflict his judgement, that we might be humbled vnder his mightie hand: For not to sorrow when the Lord smiteth, it is a signe of an hard and incorrigible heart: And secondly, we are to enter into a serious meditation of the haynousnesse of our sins, and of our wretched estate in our selues by reason thereof, which we may conceiue: first, by the deserts of them; and namely by that judgement of God which perhaps is the occasion of this exercise: For whatsoever other causes there may be thereof, the author and inflicting cause is God, and the meriting cause is sinne. And not onely that judgement, but also all those plagues both temporall in this life, and eternall in the world to come, which in the word of God are threatned against transgressors. And these threatnings of the law we are both vndoubtedly to beleue, and also effectually to apply to our selues. Again, the same appeareth by the sufferings of Christ: For hereby it is most euident, that our sinnes are so heynous and grievous in the sight of God, that nothing in the whole world could bee found a sufficient ransome to satisfie Gods justice, and appease his wrath for them, or to expiat vs from the guilt thereof, but the precious death of our Saviour Christ the sonne of God. And therefore if God

How we are to attaine to this humiliation.

Ezek. 33. 11.

Amos 4. 12.

1. Cor. 13. 31.

Jer. 5. 3.

1. Cor. 11. 32.

Lam. 3. 39.

Zach. 12. 10.

3.

Gen. 18. 27.

4.

Partly outward, arising from the inward humiliation: whereof also are two branches, first, Lamentation arising from the inward sorrow,

hath giuen vs the spirit of grace and supplication, we shall lament and mourne as a man weeping for his only sonne, when we looke vpon him whom we haue pierced. And thirdly, our sinne will appeare exceedingly sinfull, if we compare and lay together Gods vspeakable bounties towards vs, and our almost vncredible vnthankfulnesse towards him. For if thou doest truly and vnpartially consider, what thou hast rendred to the Lord for all his benefits which he hath bestowed on thee, and findest nothing but a heape of sinnes, whereby thou hast shewed thy selfe so vngracious towards him, who hath beene so gracious vnto thee, and dishonored him that hath so honoured thee: this, if any thing in the world, will make thy heart relent and melt within thee. And to these former considerations let there bee added, when we come to make our request to God who is in heauen full of maiestie and glorie, a remembrance of our mold, that we are but dust and ashes; which humbled *Abraham* when he was to intreat the Lord in behalfe of the Sodomits, Behold, saith he, I haue begun to speake to my Lord, and I am but dust and ashes. And forasmuch as naturally we are self-conceited and hard hearted, we are therefore to pray vnto the Lord that he would giue vnto vs soft and fleshy hearts; and that with the eye-salue of his spirit he would annoint the eyes of our mind that we may see, and with the finger of his spirit hee would effectually touch our hearts that we may be humbled for our sinnes.

33. From the inward humiliation two other things arise, which vsually accompany deprecations: Namely, from the inward sence of our woe and sorrow for our miserie, proceedeth an outward bewailing and lamenting of our estate, which in the faithfull sometimes breaketh forth into expostulation. And from the base esteeming and judging our selues, ariseth confession of our sinnes, in respect whereof we acknowledge our selues vnworthie of the least of Gods mercies, but worthie of his greatest
judge-

judgements. Lamentation is the outward expressing of our inward mourning, whereby we particularly bewaile our wofull estate before the Lord, making our mone vnto him, and pōuring forth our griefe as it were into his bosome. Examples hereof we haue in *Dauids* Psalmes, as *Psal. 6. & 22. & 38. & 79. &c.* in *Jeremies* Lamentations. In *Ezekias*, who in his griefe did chatter like a crane or a *Ezr. 38. 14.* swallow, and mourned like a done. Thus some expound that place, *1. Sam. 7.* where it is said that the Iewes bewailing their miserabe estate, *Drew water and poured it forth before the Lord,* that they vsed this ceremonie before the Lord to signifie, that without his special mercie and assistance, they were as water spilt vpon the earth: to which purpose *Dauid* saith vnto the Lord, *Psal. 22. 14. I am like water poured out:* and the wise woman of *Tirzah* vnto *Dauid*, *2. Sam. 14. 14. We shall be like water that is spilt on the ground, which cannot be gathered vp againe.* And to this bewailing of our estate before the Lord, we may be induced by consideration of Gods mercy, who because hee is mercifull, doth heare the cry of his creatures in their distresse: for *Exod. 22.* if the Lord doth heare sometimes the cry of wicked men in their anguish, although perhaps it be not a prayer, but the voice, which the extremitie of their griefe expresseth from them; yea the crie of vnreasonable creatures, as of *Psal. 147. 9 & 104. 21. 27. 28.* the yong Lyons and the rauens, &c. how much more will he haue respect to the mournfull crie of his owne children? But the faithfull sometimes in ther mourning and lamentations doe proceed, as I sayd, to expostulations, which are vehement interrogations expressed from them by their griefe: whereby they doe expostulat with the Lord, concerning either the greatnesse, or continuance of their affliction: As *Moses Exod. 5. Iosua, chap. 7. Dauid, Psal. 6. 3. & 22. 1. 2. Iob* oftentimes, the Church afflicted, *Psal. 79. & 80, Lam. 5.* And our Saviour on the crosse, *Math. 27.* But here we are to take great heed, that our expostulation be an holy fruit of a liuely faith: lest if it proceed from want of

patience, it do degenerat into mumming against God.

1. Confession
of our sinnes,
arising from
the humble
and bafe e-
stimation of
our felues,
Pfal. 51. 4.
Dan. 9. 7.

Neh. 1. 5. &c.
Ezr. 9. 6.
1. Cor. 11. 31.

1. Iohn 1. 9.

Prou. 28. 13.

Pfal. 32. 3, 4, 5.
1. Sam. 7. 6.
Ezr. 9. 6, 7. &c.
Neh. 16. 7.
Dan. 9. 3. 5. &c.

In & with this
humiliation,
our prayer,
and especially
our deprecation
is to be
made,

Ios. 2. 17.

34. The other thing which must concur with deprecation, is confession of our sinnes, which is both profitable and necessarie in these respects. First, that God in his judgements may be justified. And to that purpose it is verie expedient, that the praise of the Lord may appear more glorious, and the sinnes which we confesse, more grievous; to make a rehearfall, as of our sinnes, so also of Gods benefits towards vs: notable examples whereof we haue *Nehem. 9.* from the fift verse vnto 36. and *Ezr. 9. 6.* Secondly, that judging our felues, we may not be judged of the Lord: For if we acknowledge and confesse our sinnes, the Lord is faithfull and just to forgiue vs our sinnes, and to cleanse vs from all iniquitie: But if we conceale our sinnes we haue no promise of forgiuenesse: for as *Salomon* saith, *Prou. 28.* *He that hideth his sinnes shall not prosper, but he that confesseth and forsaketh them, shall haue mercie.* And this we see notably verified in the example of *Dauid*, *Pfal. 32.* for whiles hee concealed his sinne, the hand of the Lord was heauie vpon him to afflict him: but when he confessed and acknowledged his iniquitie, the Lord forgaue his sinne. The practise of this dutie in solemne fasts is commended vnto vs in many examples of the holy Scriptures, as *1. Sam. 7. Ezr. 9. Neh. 1. Daniell 9.*

35. Thus therefore in an inward sence and sorrow for our sinnes, and a bafe estimation of our felues for the same, together with a bewailing of our woe and confession of our sinne, we are to make our humble supplication and deprecation to the Lord, pouring forth our soule before him: earnestly beseeching him in the name and mediation of Christ, that he would remoue his judgements from vs, and for his sake would forgiue vs our sins which haue most iustly prouoked him to indignation against vs. A liuely patterne whereof we haue *Ios. 2. 17.* Let them say, spare thy people ô Lord, &c. and other worthie

worthie precedents, as *Dan. 9.* and *Nehem. 9.* And herein we being summoned as it were before the judgement seat of the Lord, are to immitat the ancient custome of guiltie persons among the Romans, when they were arraigned before the judgement seat; who that they might mooue the Iudges to mercie and compassion; humbly abased themselves before them, vsing long and neglected haire, and putting on mourning weeds, &c. And as *Benbadad* his seruants and followers, when they being vanquished by *Achab* the king of Israel, desired to make humble sute vnto him for their own and *Benbadad* his life and libertie: We haue heard, say they to *Benbadad*, that the kings of the house of Israel are mercifull kings; we pray thee let vs put sackcloth about our loynes, and ropes about our heads, and go out to the king of Israel: it may be that he will saue thy life. So let vs, hauing sinned against God, and made our selues obnoxious to his judgements, come vnto the Lord with all inward humiliation, and outward tokens thereof, as it were with ropes about our neckes, suing vnto him for mercie and pardon, seeing we haue not onely heard that he is mercifull: but also know that he hath commanded vs in our distresse to call vpon him with promise to heare vs: and also hath inuited vs to turne vnto him with all our heart, and with fasting, and with weeping, and with mourning: and that we should rent our hearts and not our garments: for he is gracious and mercifull, slow to anger, and of great kindnes, and repenteth him of the euill.

36. But forasmuch as we are suters to the Lord, not onely for auoiding that which is euill, but also for obtaining that which is good: we are therefore to make our requests knowne vnto God, not onely by supplications and deprecations against euils; but also by petitions and precation for that which is good: and therefore the holy Ghost both by doctrine and example hath taught vs to joyne them together: For if we truly bewaile our sins,

Dan. 9. 5. 16.
17. 13.
Nehem. 9. 31.

1. Kin. 20. 31.

Psal. 50. 15.
Joel 2. 12. 13.

v^hereunto
the other part
of prayer,
which is pre-
cation for
good, is to be
annexed.
Phil. 4. 6.
Eph. 6. 18.
1. Tim. 2. 1. 2.
5. 5.
Ath. 12. 4.

and earnestly desire to be deliuered from the guilt thereof: we will also craue assurance of the remission of our finnes to be sealed vpon our conscience by the spirit of adoption: and not that onely, but also we will desire to be renewed and sanctified by the spirit of God, that sinne may die in vs, and that we may liue vnto God in true holinesse and righteoufnesse. And lastly, we will craue the assistance of the holy Ghost to strengthen and support vs against all the temptations of the flesh, the world and the diuell. But if besides the euill of sinne we haue occasion also to pray against some euill of punishment, then doe we commonly pray for the contrarie blessing: or if the obtaining thereof be not expedient for vs (as in temporall petitions it many times falleth out) we must willingly submit our selues to Gods good will and pleasure, and in stead of asking preservation from that which is present, we are to craue patience and comfort in affliction, and to beseech the Lord that he would blesse his visitation vnto vs, and cause it to turne vnto our good.

In Psal. 50. 51.

And therefore these temporall benefits are not (as I haue elsewhere shewed) to be asked absolutely, but with this condition, If they may stand with Gods glorie, and our spirituall and euermlasting good.

The 2 properties of prayer.

3720 And these two were the parts of our prayer. Now in them both there are two things required: feruencie of desire that we may, and assurance of faith that we shall obtaine our request. As touching the former: Fervencie is required alwayes in our prayers, but especially when vpon extraordinarie occasion we humble our selues before the Lord in prayer: for then we must not onely pray, but also cry vnto the Lord; whereby vehement prayer is signified: yea as the Ninivites speake, we are to cry mightily vnto him. And forasmuch as this feruencie of desire proceedeth from the feeling of our want, and is commonly proportionable thereunto: therefore doth the Lord afflict vs, that in the sence of our want we

might

Isa. 3. 8.

might the more earnestly poure forth our soules before him; and to the same purpose do we afflict our selues by the outward fast, that we might the better giue our selues to prayer: for therefore doe we abstaine from food and delights, that the sense of our want might be increased, and so our seruencie inflamed; therefore do we abstaine from our bodily labors, and worldly businesse, that we might the better attend and intend our prayer; and therefore also do we abridge our selues of vnnecessarie sleepe, that we might watch vnto prayer. For this cause some haue called fasting, The wing of prayer; because the earnestnes thereof being inflamed by fasting, it doth the more forcibly ascend before the Lord.

De ieiunio
Serm. 1.

Fasting sendeth vp prayer vnto heauen, being as it were a wing vnto it, to helpe it in the ascent.

Tom. 4. homil.
ad pop. 71.

And to the like purpose, *Chrysostome*, He that prayeth with fasting hath two wings (saith he) namely to lift him vp from the earth. And forasmuch as this is one maine end whereunto fasting is referred, hence it is that so often we do read in the Scriptures of fasting ioyned with prayer. See *Is. 7. 7.* *1. Sam. 1. 10.* and *7. 5. 6.* *2. Sam. 12. 16.* *2. Chron. 20. 6.* *Ex. 8. 2. 3.* *Neh. 1. 4.* & *9. 16.* & *c.* *Psal. 35. 13.* *Dan. 9. 3.* *Isa. 1. 14.* & *2. 15.* *17. Ionas 3. 5. 8.* *Math. 17. 21.* *Luke. 2. 37.* *Act. 9. 9. 11.* & *10. 30.* & *13. 3.* & *14. 23.* *1. Cor. 7. 5.* For as *Bernard* saith, *ieiunium orationem roborat, et a-*

tio sanctificat ieiunium: Fasting fortifieth prayer: prayer sanctifieth fasting.

In quada. 2. c.
Serm. 4.

38. The second thing required in prayer, is Faith: for as we are in our prayers to call vpon God in the name of Christ; so are we to beleue, that for Christ his sake the Lord will heare vs, and so farre forth graunt our requests as shall be most for his glorie; and our good: for howsoeuer when we fast, we are to bee humbled in our selues, mourning for our sinnes and bewailing our wants; yet we must not so cast downe our selues, that we cast away hope, but contrariwise we are to cast our selues vpon the mercies

2 Faith, which must be grounded first on the mediation of Christ,

Euke 18. 14.

2. On the pro-
mises of God.
Iohn 16. 23.

Psal. 50. 15.

Iac 1. 28. 19.

And is to be
confirmed, 1. by
experience of
those who
haue vsed this
exercise with
happy successe:
Eze 8. 23.

Ezra. 9. 22.

Verse 31.

mercies of God in Christ: yea therefore doth God touch vs with a sence of our want, that feeling our miserie, we might flie vnto him for mercie. And therefore are we to humble our selues before God; that being cast downe in our selues, we may bee exalted in Christ. Wherefore in our fast we are so to deplore our miserie, that withall we implore the mercie of God; being well assured, though in our selues we are vnworthy to appeare in his presence, or to lift vp our eyes to heauen, yet comming vnto him in the name of Christ, we and our prayers shall be accepted of him in his sonne. This faith is to be grounded also on the gracious promises of God made vnto vs in Christ: As namely, that whatsoeuer we shall aske the father in his name, he will giue it vnto vs, Call vpon me in the day of trouble, I will deliuer thee and thou shalt glorifie me. And more specially the Lord promisseth by his Prophet *Iac* to the people of the Iewes being afflicted with a grievous famine, That if they humbled their soules before him in fasting and prayer, he would graunt their desire.

39. And the same may be confirmed by the experience of those, who hauing vsed this exercise, haue obtained their requests at the hands of God. Call to mind the examples in the places before alledged, of *Amos* 1. 5. 1. of the Israelits 1. *Sam.* 7, of *Iosaphat* 2. *Chr.* 20. of *Neh.* 8. 1. of *Daniel*, chap. 9. of *Ezra*, who professeth his experience in this behalfe: We fasted, saith he, and besought our God for this, and he was intreated of vs. Of *Ester*, *Mordochay* and the Iewes, who ordained the fast of *Purim* to be celebrated yearly on the fourteenth and fifteenth day of the moneth *Adar*, as dayes of feasting and joy, and as perpetuall monuments of that great deliuerance which they had obtained by fasting and prayer: In which sence they are called, *Verba sen documenta ieiuniorum & clamoris sui*, *Ezra*. 9. 31. And for the better confirmation of our faith, let vs to this experience of Gods dealing with the faith-
full,

full, add the examples euen of *Reboboam*, of *Achab*, and of the Niniuits: For if when the Lord had threatned destruction to *Reboboam*, by *Shemaiah*; to *Achab*, by *Elias*; and to the Niniuits, by *Ionas*: notwithstanding by fasting and humbling themselues, *Reboboam*, who with his people had forsaken the Lord; *Achab*, who had sold himselfe to commit wickednesse; and the Niniuits who being not onely aliants from God, but also the posteritie of cursed *Cham*, had filled heauen and earth with their transgressions, escaped that judgement which was threatned against them: how much more is this exercise to be vndertaken of all those that truly repent and beleue in Christ, with assurance of good successe? Feare not my little flocke (saith our Sauour Christ to all the faithfull) for it is your fathers pleasure to giue you the kingdome, and therefore he will not denie you small requests, if they may bee for your good. And if the Lord hath so loued vs, as that he hath not spared his sonne, but hath giuen him for vs all; how shall he not with him, giue vs all things also that may be expedient for vs? He doth not thinke any thing too good or too deare for vs, who hath giuen his sonne to vs in pretium, for a ransom, and reserueth himselfe in pretium, for a reward.

2. Chron. 12. 5, 7.

12. 14.

1. King. 21. 29.

Jon. 3. 10.

Luke 11. 32.

Rom. 8. 32.

40. But you will say: If our faith must bee grounded vpon the promises of God, what helpe then doth fasting affoord vnto it? I answer, first, That fasting being commaunded and ordained of God, it is to be vndertaken with expectation of a blessing vpon his owne ordinance. And secondly, although our faith may not relie vpon the merit of our fasting (which indeed is none) but only on the promise of God in Christ; yet being rightly performed, it affoordeth a good testimonie to our conscience, that the promise belongeth to vs: for although we beleue in generall, the promises of God to be true; yet we shall haue small comfort by them, vnlesse we can be perswaded that they belong vnto vs. And how can we per-

G

suade

3. By the religious performance of this exercise, whereby we may be the better qualified according to the condition implied in the promise.

Esay 66. 2.
Tsal. 34. 18.
1. Pet. 5. 5.
Luk. 18. 14.
Mat. 5. 6.
Iohn 7. 73.

suade our selues that they belong vnto vs, if we haue not the condition implied in the promise? As for example: The Lord hath promised to haue respect to the humble, to be neare vnto them when they call vpon him, to giue grace vnto them, and to exalt them: Likewise to them that hunger after righteousness, and thirst for his grace; he hath promised, that they shall be satisfied. If therefore thou wouldest apply these promises to thy selfe, thou must humble thy selfe before God, and not be lifted vp with pride: thou must hunger and thirst after the grace of God and righteousness of Christ, and not be full with a conceit of thine owne righteousness. But by fasting, our humiliation, as I haue shewed, may be furthered, and our spirituall hunger increased, and so our selues better qualified, according to the condition included in the promise: which condition if we find in our selues, then may we from the promise as it were the proposition, applied to our selues by the testimonie of our conscience, as it were the assumption, gather to our selues a comfortable conclusion. Of which comfort they bereaue themselves, who performe this exercise in an opinion of meriting thereby: for when fasting is joyned with a conceit of merit, it doth not so much humble the bodie, as puffed vp the soule, and so make it vncapable of the grace of God: for the Lord giueth grace to the humble, and he resisteth the proud. And as the blessed virgin saith, He filleth the hungrie with good things, but the rich he sendeth empty away.

1. Pet. 5. 5.
Luke 1. 53.

3. By the practise of repentance, concurring also with our prayer in this exercise.

Esay 59. 2.
Prou. 28. 13.

41. Another notable meanes to confirme our faith in the assurance of obtaining our sute, is to forsake our sins (which make a separation betwene God and vs) and to promise amendment for the time to come, which also is testified by our fast: For it is not sufficient to confesse our sinnes, if we would find mercie with God; but also we must forsake them. And if we desire to be deliuered from the euill which doth afflict vs, and to obtaine the contra-

ric

rie blessing which doth affect vs: then it behooneth vs to forsake our sinne, which is the cause of the affliction, and also an obstacle, and as it were a partition wall betwixt God and vs, to keepe his blessings from vs. Wouldest thou then haue thine affliction remooued? remooue the cause, which is thy sinne. And if thou wouldest haue God to repent him of the euill of affliction, which he hath either threatned or inflicted, then must thou also repent of the euill of sinne, which hath merited the affliction. Now if we shall truly repent of our sinnes, and vnfaignedly purpose amendment of life for the time to come, then may we perswade our selues that our preseruacion and deliuerance shall be joynd with Gods glorie; & consequently may be emboldned with better assurace of faith, to desire the Lord to preserue & deliuer vs euen for his own glory, & for his names sake. But here, as we desire any sound comfort, so must we deale soundly with the Lord: and not as the common practife of the most, in the time of affliction, to promise great matters vnto the Lord, which they haue no true purpose to performe: for this is to flie vnto God, and to go about to deceiue him with our lippes.

Ezek. 43.8.

lon. 3. 20.

Psal. 78. 36.

42. And hereby appeareth the great necessitie of joyning the practife of repentance with the exercise of prayer in our fast. And therefore fasting as it was ordained to be an helpe vnto our prayer, so also to bee both a testimonie & furtherance of our repentance, as I haue shewed. Now our repentance standeth in two things, in the eschewing of euill, and doing of good. As touching

This repentance or amendment standeth in two things:

the former: abstinence from euill and ceasing from sin, is signified in our fast, by abstinence from food and delights, and by ceasing from our labors: For therefore the Lord doth the rather require in our fasts the abstaining and ceasing from things in themselves lawfull, that thereby we might be admonished much more to abstaine from that which is vnlawfull. In which respect, Basil calleth fasting, *φασμασμός* a medicine to take away sinne.

The former, is eschewing euill:

Serm. 1. de ieiunio.

De tempore
serm. 64.

And *Augustine*, this is (sayth he) the profit of fasting; that whiles we fast from lawfull things, wee are admonished more and more to forbear vnlawfull things. If therefore wee auoid things which sometimes are lawfull; let vs chiefly auoid sinnes which are neuer lawfull: if we fast from meats, much more let vs fast from sinnes: *Quid prodest vacuare corpus ab escu, & animam replere peccatu*? What auaileth it to keepe the body emptie from meats, and to fill the soule with sinne? For abstinence from things lawfull, if it be not joyned with abstinence from things vnlawfull, that is to say, if our fasting from food and other delights be not joyned with fasting from sinne, it is odious and abhominable in the sight of God. A day of rest, and not resting from sinne, the Lord cannot endure together.

Esay 1. 13. Non
possum ferre ini-
quitate & diem
interdicti.

Arist. problem.
sect. 13. quest. 7.

Which is the
true fast.

Εἰ μὴ τῶν τῆς
τοῦ σώματος ἐπιθυ-
μίας ἀπορρίψαι καὶ
τοῦ σώματος κατὰ
τὸν Πλάτωνα
de cohibend. ira.
† Serm. 1. de ie-
iun.

* Tom. 4. homil.
72. ad populum.
† Homil. de ie-
iun. ad Pop.

Antioch.

De tempore

Serm. 173.

In Lewis lib. 10.

It is not the emptinesse of the bellie or cleannesse of the teeth; but the puritie of the soule and cleannesse of the heart; nor the outward rest from labour, but the spirituall rest from sinne that is acceptable vnto God: without which, the outward fast as it causeth vs to smell worse to men, according to the prouerbiall phrase, *ut oleum* &c. so maketh it vs to stinke before God.

43. It is well said of the heathen man, that we ought to fast from sinne. For as † *Basil* truly sayth, *ὅτι οὐκ ἐστὶν ἡ ἀσκήσις ἀπορρίψαι τὸ κακόν*: true fasting is abandoning of euill. And to the like purpose others of the fathers: *Chrysostome*, True fasting (sayth he) is abstinence from euill: and againe, † the commendation of a fast is not abstaining from meat, but auoiding of sinne. *Augustine*, The fasts of Christians are rather spiritually to be obserued, than carnally. Wherefore let vs principally fast from sinne. For what a thing is this, that any deceiuer should abstaine from meats which God hath created, and should grow fat with sinne: principally therefore let our mind fast from euill: for seeing fasting is the humbling of the soule, what a thing is that, to be humbled and abated in food, and increased in sinne? And likewise *Cyrill*, Wilt thou haue mee shew thee what manner

manner of fast thou must obserue? fast from all sinne, take no food of mallice, receiue no dainties of pleasure, inflame not thy selfe with the wine of lust, fast from bad practises, abstaine from euill speeches, containe thy selfe from wicked thoughts: such a fast pleaseth God. But these testimonies of men were of little weight, if the Lord himselfe did not auouch the same truth. See therefore *Esay* 58. and *Zach.* 7. where the Lord rejecteth the fasts of the Iewes, because whiles they fasted and forbore their food, they did not forbear their sinnes. We must therefore remember when we obserue a fast, and consecrate a Sabbath of humiliation vnto the Lord, that we turne away our foot, that is, our affections from doing our owne will therein: neither must we follow our owne waies, nor seek our owne delights, nor speake a vaine word.

44. And as we are to abstaine from all sinne in general: so especially from those wherein we haue chiefly offended, and haue thereby prouoked the Lord either to shake his rod at vs, or else to correct vs therewith. For they being the cause of the iudgement, must be remoued away; if we would haue the iudgement it selfe remoued. And therefore the Ninuities, when they proclaimed a fast, gaue in charge, that every one should turne from his euill way and from that violence (for that was the crying sinne of the Ninuities) which was in their hand. And when God saw their workes, that they turned from their euill waies, he also repented of the euill that he had said that he would doe vnto them, that is to say, he did it not. And we must so abstaine from our sinnes, as that we may not seeme to haue laid them aside for a day or two, but to haue cast them off for euer. For that is not the fast which the Lord hath chosen, that a man should afflict his soule for a day, and hang downe his head like a bulrush. For as the sonne of *Syrach* sayth, He that washeth himselfe because of a dead bodie, and toucheth it againe, what auaieth his washing? so it is with a man that fasteth for his sins, and committeth them

Especially we are to abstain from those sinnes wherein we haue chiefly offended, & whereby the anger of the Lord is or hath beene especially prouoked against vs.

Ier. 3. 8, 10.

Esay. 58. 5.

Eccles. 34. 27.

again: who will heare his prayer, or what doth his fasting helpe him?

Serm. de temp. - 173.

The latter part is ensuing or following after that which is good.

By practising good duties for the present towards God & our neighbor, *Zach. 7. 9, 10.*

Exod. 58. 6.

Especially the duties of mercie and almes-giuing, *Verf. 7.*

Verf. 8.

Verf. 9.

Verf. 10.

45. But for as much as *Augustine* saith, It is but a slender fast to abstaine onely from sinne, vnlesse we also adde good workes: therefore wee must know it is our dutie, especially on the day of the fast, not only to eschew euill, but also for the present to be exercised in well doing: and for the time to come to purpose and to promise amendment. The duties wherein we are to be exercised, are both the duties of pietie and religion towards God, which in the time of the fast are to be performed in a specjall manner: and also the duties of loue and mercie towards our brethren; as to execute true judgement, to shew mercie and compassion every man to his brother. For is not this the fasting that I haue chosen (sayth the Lord) to loose the bands of wickednes, to take off the heauie burthens, and to let the oppressed goe free, and that ye breake euery yoke? Among the rest, the dutie of almes-giuing and relieuing the poore is commended vnto vs, as it followeth in the Prophet: *It is not to deale the bread to the hungry, and that thou bring the poore that wander, vnto thine house? When thou seest the naked, that thou cover him, and biddest thy selfe from thine owne flesh, for so he calleth thy poore brother. Then shall thy light breake forth, &c. then shalt thou call, and the Lord will answer, thou shalt cry, and he will say, here am I. If thou takest away from the midst of thee the yoke, the putting forth of the finger (whereby is meant euery least injuries) and wicked speaking: if thou poure out thy soule to the hungry (that is, if with the bowels of compassion thou dost relieue his need freely and chearefully) and refresh the troubled soule, then shall thy light spring out in the darkenesse, and thy darkenesse shall be as the noone day: that is, thine aduersitie and affliction shall be turned into peace and prosperitie.*

Which must concur with our fast.

46. Wherefore it hath beene and is the custome of the godly in the time of their fasts, by doing workes of mercie and giuing almes, to relieue the poore. For as our Sauiour

Sauour hath joyned the doctrine of these three together, almes, prayer, and fasting; so must we after the example of *Cornelius* joyne them in practise. For as the Lord hath promised to shew mercie to the mercifull, and to answer their crie: so on the other side, he that stoppeth his eare at the crying of the poore, himselfe shall crie and not be heard. And surely, vnlesse we will fast for sparing, after the manner of niggards, who will be glad of so good a pretence to spare from their bellies, & to deprive their families of their ordinarie allowance, for the increase of their worldly estate; wee ought to giue so much to the poore, as by our abstinence is saved: *Vs ieiunium tuum* (saith *Ierome*) *non sit lucrum marsupij, sed saturitas animæ*; that thy fast be not the gain of thy purse, but the saturitie of thy soule. For as *Augustine* sayth, Then are our fasts acceptable to God, when as they, whom need doth force to fast, are refreshed by vs. And againe, *ieiunium tuum te castiget, sed laetificet alterum*: Let thy fasting chastise thee, but let it comfort another. So fast, that thou mayest be glad that thou hast dined in another that eateth by that meanes, for the Lord loueth a chearefull giuer: for when a poore man eateth of thine allowance, in him Christ, who affirmeth himselfe to be hungry in his poore members, doth dine. And elswhere, *Accipiat esuriens Christus, quod ieiunans minus accepit Christianus*. Let Christ being hungrie in his poore members, receiue that which the fasting Christian hath spared: *Castigatio volentis, sed sustentatio non habentis*: Let the chastisement of him that hath and is willing to forbear, be the sustenance of him that hath not and faine would eat. And to conclude, *Cyrill*, In a certaine booke (sayth he) we find it said of the Apostles, Blessed is hee who fasteth to that end, that he may feed the poore.

47. And as we are thus for the present to be exercised, so for the time to come we must vnfaignedly purpose and faithfully promise amendement, in performing duties heretofore omitted, and in eschewing sinnes hereto-

fore

Mat. 6.
Act. 10. 30. 31.
Mat. 5. 7.
Eccl. 18. 9.
Prou. 21. 13.

In alimentis pauperis abruptis apparatus fidei pedes largiatur.
August. de temp. Sermon. 173.
In Eccl. 18. 9.
Ser. de temp. 64.

De temp. sermon. 65.

De tempore, Sermon. 157.

In Lensis, lib. 10. in fine.

By purposing and promising amendement for the time to come.

Nehem. 9. 38.

Jerem. 14. 12.

John 9. 31.

Teb. 12. 8.

The sorts of
the religious
fast, vtz. priuat,
or publicke.
The priuat fast

Psal. 35. 13.

Dan. 6. 19.

Ezech. 9. 4.

Neh. 1. 4.

fore committed. And to this purpose it shall bee needfull for the better setting of our resolution, to bind our selues by a solemne vow, and with the Iewes in the booke of *Nehemiah* to put our scales vnto it, that so we may impose a necessitie vpon our selues of well doing : and we are to know, that it is a happie necessitie which forceth vs to better things. The necessitie of this vnfaigned purpose to be had in this exercise, is euident : because without it wee remaine in our impenitencie. And being impenitent sinners, the Lord will not heare vs : as the Lord threatened the impenitent Iewes, When they fast (sayth he) I will not heare their crie, *Jerem. 14.* And therefore vnlesse wee repent of our sinnes, and resolute to amend ; this exercise, which wee (being sinners) vndertake for the obtaining of our sute, is performed of vs in vaine. For this wee are to know & to be assured of, That the Lord heareth not impenitent sinners. Wherefore true is that saying, though of an Apocryphall booke : *Prayer is good, with fasting, almes, and righteousness.*

48. And thus we haue heard what the religious fast is, and the parts also wherein it doth consist. Now we are to consider the sorts of it : for the religious fast is either priuat, or publicke. The priuat fast, is that which is obserued priuatly : as the fast of some one man, or of a priuat familie. And this is to be vndertaken either for priuat, or publicke causes : for priuat, concerning either our selues and those that belong to vs ; so fasted *Annab*, 1. *Sam. 1. Cornelius*, *Act. 10.* *Dauid*, 2. *Sam. 12.* or others, as *Dauid* for those that prooued his enemies : and *Darius* (though an heathen) for *Daniell*, when he was cast into the Lyons den. But we are to fast priuatly, not onely vpon priuat occasions, but much more vpon publicke causes. For as it is the dutie of the faithfull, priuatly to mourne for publicke calamities and common corruptions, which ordinarily are the forerunners of common calamities : so also they may fast therefore. And such was the fast of *Nehemiah*, chap. 1. and

and of *Daniel*, chap. 9. In priuat fasts our Sauour Christ *Mat. 9.*
 requireth that they be so secretly performed, as that vnto *Mat. 6. 16, 17, 18*
 men we may not seeme to fast, but onely to our heauenly
 father, who seeing in secret, will reward vs openly. And
 for as much as the day of the fast hath the nature of a
 Sabbath, wherein we are to cease from bodily labors, and
 worldly businesse: therefore those which bee vnder the
 government of others, as wiues, children, and seruants, *Nom. 30. 14.*
 may not take vpon them to obserue a fast on a working
 day, without the leaue and liking of their gouernours.
 49. The publicke fast is that, which being vpon *The publicke*
 publicke cause, by publicke authoritie proclaimed *fast*
 the Lord, is both publickly and priuately to be sanctified of *Isa. 36. 9.*
 all as a Sabbath of humiliation vnto the Lord. In which
 definition there are foure things to be obserued: first,
 who are to appoint the publicke fast; secondly, vpon
 what cause; thirdly, who are to obserue it; fourthly, how.
 As touching the first: The appointment of publicke *I. VVho are to*
 fasts appertaineth to those who haue publicke authoritie *appoint it.*
 to call the people together to the publicke worship of
 God, and to cause them to cease from their bodily labors
 and worldly affairs: as appeareth in the examples of pub-
 licke fasts recorded in the word of God: as 2. *Chrm. 20. 3.*
Isa. 3. 7. 1. *Sam. 7. 5.* *Ezr. 8. 21.* *Ier. 1. 14.* And thus they are to
 doe by proclaiming of the fast, that is, both by giuing
 publicke notice of it, and also by charging all men to as-
 semble themselves at the time appointed, to obserue it;
 according to the direction of the holy ghost by the Pro-
 phet *Ier. Blow the trumpet in Sion, sanctifie a fast, that is,* *Ier. 2. 15, 16.*
 by your proclamation (which is meant by sounding the
 trumpet) appoint a fast to be sanctified, proclaime a day
 of rest or Sabbath of humiliation, assemble the people,
 &c. And here we are to obserue that which is further ad-
 ded out of *Ierem. 36.* that this fast is to be proclaimed be-
 fore the Lord, that both they which haue authoritie, doe
 proclaime it not in any wicked or worldly respect, but

in vprightnesse of heart, as before the Lord: and also that those who are to obserue it, assemble themselves as before the Lord, to sanctifie a fast vnto him.

2. Vpon what occasion.

50. The next thing to be considered, is the cause whereupon the fast is to be proclaimed: that when there is just cause, those which are in authority may take knowledge of their dutie in this behalfe. And that as (as I have generally noted before) when we haue some important and vrgent occasion to become humble and earnest su-

As first, for the obtaining of some publick blessing.

Mat. 13. 2.

ters vnto the Lord, either for the obtaining of some speciall and publicke blessing, or for the remoouing of some publicke euill: and this either for our selues, or for other churches of Christ. As for example, when some publicke matter of great importance is to be attempted, then, as we haue extraordinary occasion to craue the blessing of God vpon vs, so also we haue just cause to fast: Consider to this purpose the examples of *Ex. 4. chap. 8.* and of the faithfull in the primitive Church, *Mat. 13.* and *14.* both which being to craue the blessing of God, the former vpon their voyage towards Ierusalem after their captiuitie; the latter vpon the ministerie of his seruants whom they either ordained or sent forth to the worke of their ministerie, commended their sute vnto the Lord by publicke fasting and prayer. Which examples may be a sufficient direction for appointing publicke fasts, vpon occasions of no lesse importance. In the hystorie of the Kings it appeareth to haue bene the custome of the Israelites (though that practise was monitrously abused by *Iezabell*) that publicke matters of importance should bee enterprised with a fast.

1. King. 21. 9. 12.

2. For remo-
uing some
publick euill;
whether some
publicke sinne,
Esa. 64. 5.
1. Cor. 11. 31.

91. As touching publicke euils, they be either publicke sinnes, or publicke iudgements of God for sinne. For if the people of God haue committed some common or publicke sinne, and thereby haue prouoked the Lord to wrath and indignation (as indeed when we sinne, he is angry) then it behoueth them to iudge themselves, if they would

would not bee judged of the Lord, and by humbling
 themselves before the Lord in fasting and prayer, to appease
 his anger, and to prevent his judgements. The people of Israel,
 when many of them had sinned by idolatry, and by reason of
 their sinne stood in feare of the Philistines: the Prophet *Samu-
 el* assembled them together to Mizpeh, where they solemnized
 a fast, and pouring forth water before the Lord, acknowledged
 and bewailed their sinne. Likewise, when many of the Jewes,
 who were returned from captiuitie, had mingled themselves
 in marriage with the heathen people of the land, contrary
 to the commaundement of God, they humbled themselves
 before the Lord in a publicke and solemne fast. If wee therefore
 would auoid the judgements of God as they did, wee must follow
 the example of their repentance, when we haue not beene
 behind them in sinne. But if it please the Lord to manifest
 his wrath, either by threatening his judgements, or by
 inflicting them, then doth the Lord as it were call vs to
 this exercise. Now the Lord threatneth his judgements;
 first, by his Prophets and ministers, as by *Iudas* against
 the Ninuits, whereupon they fasted; secondly, by
 some manifest tokens of his wrath, as by earthquakes
 and other prodigious signes, whereby the auncient
 Romans being also Gentiles, haue beene moued to
 proclaime publicke fasts: thirdly, by giuing vs notice
 of some imminent danger, as when we heare of an open
 inuasion intended by forraine enemies, which consideration
 moued *Ishaphat* to proclaime a fast: or vnderstand of
 some more secret plot or conspiracie, against the Church,
 the prince, or state, such as was the conspiracie of
Haman against the people of the Jewes, for the
 disappointing whereof the Jewes did fast. If therefore
 the Lord do in like sort threaten vs, & as it were shake
 his rod ouer vs: we must prepare our selues to meet our
 God and to turne vnto him by repentance, with fasting and
 prayer.

1. Sam. 7. 6.

Nehem. 9. 1.

On publicke
 judgement:
 & that either
 threatened.

Ier. 36. 9.

2. Chron. 20. 3.

Esh. 4. 1. 3.

Am. 4. 11.

or inflicted :

As the sword,
*Judg. 20.*Famine,
*Ios. 11. 14. & 2.
12. 15.*Pestilence,
*1. Kin. 8. 37, 38.
2. Sam. 24.**Nom. 16. 46.**Apo. 8. 8.
Psal. 141. 2.
Apo. 8. 3.*

And if judgements threatened should moue vs to fast, how much more are wee bound to humble our selues vnder the mightie hand of God, when it is vpon vs, scourging and afflicting vs for our sinnes? As for example, when the Lord sendeth any of the publicke messengers of his wrath, as the sword, famine, pestilence, captiuitie. The ten tribes after two discomfitures received at the hands of the Benjamits, wherein fortie thousand of them were slaine, humbled themselves before the Lord by fasting and prayer. The Prophet *Isa.* when the Lord sent a grievous famine vpon the land, earnestly exhorted the Iewes in the name of the Lord, to turne vnto him with all their heart, with fasting, with weeping and mourning, &c. Likewise for the time of pestilence as well as of famine, *Salomon* giueth direction, that men should humble themselves before the Lord. Which course his father *Dauid* had taken, when the Lord sent the pestilence among the people of Israel: which judgement, was occasioned by his numbering of them, but caused by their owne sins. *Moses* also, when the plague was begun among the people of Israel for their murmuring, he commaundeth *Aaron* to take his Censer, and putting therein incense, to go among the people, and to make an attonement for them: which *Aaron* hauing done, and standing betwixt the dead and them that were aliue, the plague ceased. Which doth teach vs, that the meanes to pacifie the wrath of God, and to remooue the plague, is to offer vp our heartie prayers vnto the Lord, signified by incense, in the name and mediation of Christ our high priest, who standing before the altar with his golden Censer, perfumeth the prayers of the faithfull with the odours of his owne sacrifice, and maketh them acceptable vnto God. And for the better humbling of our selues in prayer, and testifying of our repentance, it is very needfull, that as in all other publick calamities, so in this of the pestilence, we vndertake this exercise of fasting. Onely this we are to be admonished of,

of; That in places of infection, the utter abstinence from food is not so precisely to be vrged, but that the people may, yea bught to take something before they come abroad, as a preseruatiue against infection.

53. Lastly, for the time of captiuitie, we haue the example of the Iewes, who during their captiuitie in Babylon, obserued foure fasts in the yeare: the first in the tenth moneth, because on the tenth day of that moneth *Nabuchadnezzar* with his armies began to besiege Ierusalem: the second, in the fourth moneth, because on the ninth day of that moneth, king *Zedekiah* and the men of warre flying out of the citie of Ierusalem, were taken by the Chaldeans: the third, in the fifth moneth, because on the tenth day of that moneth the temple was overthrowen, and the citie sacked: the fourth in the fourth moneth, because therein *Gedshiah*, together with the Iewes and Chaldeans, who were at *Mispeh* were slaine; whereupon, the rest of the Iewes who were left, flying into *Egypt*, for feare of the Chaldees, there was an utter desolation in the land. These fasts they took upon them to observe during their captiuitie, that therein they calling to mind the former judgements of God, as it were in foure degrees for their sinnes, they might the better be humbled to implore the mercie of God for the time to come. But when as these fasts by long custome grew ordinarie, and many of the Iewes obserued them for custome rather than for conscience (inasmuch that they thought this custome was to be obserued after their deliuerance from captiuitie, the cause of their mourning and consequently of their fasting being taken away, and accordingly moued that question, *Zech. 7. 1.*) the Lord, as he reproofeth their former hypocrisie, interest in the outward fast without repentance; so he promiseth them for the time to come, that if they would truly repent, and walke in the obedience of his wayes, their daies of fasting and mourning should be turned into daies of feasting and joy. *Zech. 8. 19.*

54. From whence we are to obserue, that if we according to the examples of the faithfull in the scriptures, shall in the time of our distresse turne vnto the Lord with all our hearts, and with fasting and prayer humble our selves before him, the Lord will take away the cause of our mourning, and turne our fasts into feasts. The which I speake not as though this exercise had been altogether neglected among vs: For to Gods glorie, and to the stopping of our aduersaries mouths, the Papists (who know not what the true exercise of fasting meaneth) it is to be acknowledged, that howsoever we haue not beene so frequent in this exercise as were to be wished, yet notwithstanding vpon diuerse publick occasions, there haue beene publick fasts obserued and solemnized among vs, with good and happie successe. As for example, in the time of the great plague, Anno 1563: after the great earth quake, Anno 1579: after intelligence had of the Spanish inuasion, Anno 1588: in the time of the famine, Anno 1596, and 1597: and now of late in this time of the pestilence, Anno 1603. Besides the priuat and secret fasting of the faithfull, as it hath pleased God to moue them either by priuat or publick occasions.

3. VVho are to
obserue the
publicke fast.
Joel 2.16.

Jon. 3. 5. 7.

55. The third thing to be obserued, are the persons: who, when a publicke fast is proclaimed, are to obserue it. The Prophet *Joel*, besides those of yeares, appointeth, that the children, even those that sucke the breasts, should be assembled to the fast. And the Ninivites proclamation for obseruing the fast, was extended not onely to all men, women and children, but also to their cattell. The reason whereof was twofold: first, that the pitifull sight and lamentable crie of the children and cattell might encrease their sorrow: and secondly, that they might be brought to a deeper sight, and more serious acknowledgement of the heinousnesse of their sinne, which had passed vpon them such an vniuersall judgement of God, as should not onely afflict themselues, but also extend to the very infants,

infants, yea and to the bruit beasts. But this practise, is to bee reckoned among the ceremonies which in those times were vsed to augment their sorrow and increase the sence of their sinne, and is no more to be imitated of vs than their sitting in the ashes, the renting of their cloths, their girding of themselues with sackcloth, their putting of earth vpon their heads, and such like: among vs, the Lord requireth no more to obserue the outward fast, than such as by reason of their vnderstanding and discretion, may the better be fitted thereby to humble themselues before him in this solemne exercise of prayer and repentance: For the outward fast obserued (as it is ordinarily among the Papists) without any exercise of religion concurring therewith, is nothing worth. But to all those that are come to yeares of discretion, and are exempted by some present necessitie, is the equitie of that law to be extended, *Leui. 23.* Euerie person that humbleth not himselfe on the Sabbath of humiliation, shall euery be cut off from his people.

Leui. 23. 29.

56. There remaineth the fourth and last thing, viz. how the publicke fast is to be obserued. And this also I signified in the definition, when I sayd, it is to be sanctified both publickly and priuaty, as a Sabbath of humiliation. Where three things are to bee noted: for first, when as I say it is to be obserued as a Sabbath (which before hath bene proued) we are to vnderstand that therein a double rest is required: the one outward, from bodily labours and worldly businesse; the other inward, from sinne. And contrariwise, that the profanation of this Sabbath is condemned, whether it be by neglecting the outward rest, and imploying the time in bodily labours and worldly affaires, or else by abusing our rest, either to idlenessse, or to vanitie, or to sinne. To idlenessse, when men resting in the outward rest, imagining that nothing else is required at their hands, do nothing, and by doing nothing they do euill, as appeareth by the disjunction in-

4 How the publicke fast is to be obserued.

Viz. 1. as a Sabbath or day of rest.

cluded

Luk. 6. 9.

cluded in that question of our Sauour Christ, *Luke 6.* Is it lawfull on the Sabbath dayes to do good, or to do euill? Whereby our Sauour plainly signifieth, that if we do not good on the Sabbath day, we do euill. To vanitie, when as men giue themselues to sports and pastimes: for if that be vnlawfull on the ordinarie Sabbath, much more is it vnseasonable on the Sabbath of humiliation. Lastly, to sinne, for if the workes of our lawfull callings be forbidden on the Sabbath, much more the workes of darknes: whereunto whosoever addicteth himselfe on the day of the fast, he celebrateth a Sabbath to Satan, and not vn-

2 As a Sabbath
of humiliation

to the Lord. Again, whereas I said it is to be obserued as a Sabbath of humiliation, we learne, that we are therein to abstaine not onely from labours, as on the ordinarie Sabbath; but also from food, from exercise of sleepe, from brauerie in apparell, and from all worldly delights, &c.

3 To be sanctified both
publicly

Thirdly, whereas I add that it is to be sanctified both publickly and priuately as a Sabbath of humiliation: I signifie, that not onely rest is required, but also an holy rest; and not onely the outward fast, but much more the spiritual exercise of prayer and repentance. And that this sanctification of the day of the fast (which standeth in vsing the meanes of sanctification) is partly publicke, and partly priuat. The publicke, is in the assembly: for this, as euerie other Sabbath, is a day of an holy assembly, *Lewis. 23. 27, Isai. 2. 15. 16.* Here therefore we are to consider the office of the ministers, who are the chiefe actors in the publicke sanctification of this, and euerie Sabbath; and the dutie of the people. The office of the minister is noted in generall termes, *Acts 13. 2.* as they performed the publicke function of their ministerie vnto the Lord and fasted: more specially *Neh. 9.* where they are noted to haue read and preached the word of God (as before chap. 8.) and that foure times, and so oft also to haue called vpon the name of the Lord;

Lewis. 23. 27.
Isai. 2. 15. 16.
By the ministers

Acts 13. 2.

Nehem. 9. 4.
Nehem. 8. 8.

Like-

Likewise *Ierem. 36*, when *Ieremie* being shut vp, could not go into the house of the Lord, he sendeth *Sarath* with a booke written from his mouth: wherein were specified the judgements of God threatned against the Iewes, that he reading it in the audience of the people vpon the day of the fast, they might be brought to a serious humbling of themselves in prayer, and to vnfeined repentance. The dutie therefore of the ministers is, to stirre vp themselves in a more than ordinarie measure of zeale to discharge their ministerie, both in preaching the word of God, and also in prayer. In preaching, that it may bee through the blessing of God a powerfull meanes to worke in the people those things which in this spirituall exercise are required, viz. humiliation, prayer with seruencie and faith, and repentance. In praying, that it may be an effectuall meanes in and through the mediation of Christ our Sauiour, and auailable with the Lord, for the remouing of those euils, and for the bestowing of those good things for which this exercise is vndertaken.

§ 8. The dutie of the people is, first, to bee present at publick assembly: for if we will sanctifie a Sabbath vnto the Lord, we must reuerence his sanctuarie: where, as the Lord hath promised his presence, so he requireth ours. And for this cause, as I sayd before, this and euerie other Sabbath is appointed of the Lord to be an holy conuocation: We must therefore take heed that we absent not our selues without very iust and necessarie occasion, lest we may seeme either secretly to neglect, or prophanely to contemne the presence of Christ; the gathering together of the Saints, the publicke worship and seruice of God, the call of the holy Ghost, the meanes of our saluation, the publicke occasion of the fast; as though neither the publicke judgement nor the common good did concerne vs. But it is to little purpose to be present in the publicke assembly, vnlesse we joyne together with the assembly in the sincere worship of God. That being as-

Ier. 36. 6, 7, 9. 10.

By the people

Leuit. 19. 30.

Ex. 16. 2.

Mat. 18. 20.

Leu. 23. 2. 27.

Heb. 10. 25.

Math. 18. 19.
Aff. 1. 14. & 4.
 24. & 8. 6.

Nehem. 8. 6.

And also pri-
 uatly

Dan. 9. 3. &
 10. 12.

Neh. 13. 16.

sembled together in the name of Christ, we may as it were with one consent call vpon God, and heare his word: praying with humilitie, in respect of our own vnworthinesse, with reuerence of Gods maiestie, in sence of our wants, with sorrow for our sins, with earnest desire to haue our wants supplied, our sins remitted, and the iudgements of God remoued, with faith & assurance to find help to obtaine mercie in cōuenient time, with promise & purpose to amend our liues: that in sinceritie and truth we may subscribe to the prayer of the Church, and say *Amen*. Hearing also the word, with reuerence, with attention, with faith, with desire to profit, with purpose to practise, with submission to euery part thereof: In a word, so hearing the word of God, as in this our present sute, we desire to be heard. Vnto these duties of religion and meanes of sanctification, we are to ioyne a publicke dutie of charitie, as a worke of sanctification: for it is and hath bene a laudable custome of the Church of God, that in publicke fasts there should be publicke collection made for the reliefe of the poore.

59. But we are not onely publickly to sanctifie the day of the fast, but also priuatly: both by using meanes of sanctification, and also by doing workes of sanctification. The meanes are especially meditation & prayer: which are to be vsed both with reference to the publicke sanctification; and that not onely before, to prepare and fit our selues for the profitable and sauing vse of the meanes (which *Daniel* calleth the setting of his face, and the setting of his mind to seeke the Lord,) but also after, to fit and apply the meanes to our vse: and besides, as priuat meanes by themselves, without reference to the publicke. The workes of sanctification are the duties of repentance, whereof I spake before; but especially the workes of mercie and charitie, for with such sacrifices God is pleased.

60. Wherefore the day of the fast is to bee obserued
 and

and sanctified as a Sabbath of humiliation, not onely by outward abstinence & rest, but also by vsing the meanes, and doing the workes of sanctification both publickly & priuately, spending the whole day besides the publicke sanctification, and the time which is to bee spent in our preparation before, and in our meditation afterwards, in the priuat means of sanctification, as reading, meditation, prayers, & in the priuat workes of sanctification, as the duties of repentance towards God, and the workes of mercy and charitie towards our brethren. Which course whosoever shall take in sanctifying a fast vnto the Lord, he shall be sure to obtaine at the hands of God, either that particular request for which he is an humble sutor vnto the Lord, or that which is better: the Lord alwayes hearing his children thus suing vnto him, and granting their requests, as shall be most for his glory and their singuler good.

61. **H**Auing thus set downe the doctrine of fasts according to the rule of Gods word and practise of ours and other reformed churches, we are now to take a brieft view of the Popish fast: that it may evidently appeare how little cause they haue with the Pharisey to despise others, who doe not fast as they do. And first as touching their morall and chaste fast, wherby they would seeme to chastise their bodies, and to keepe them vnder, that they come not out lust: they shew themselves vnskillfull Phisicians, who prescribe this medicine to all indifferently, as well to those who need it not, as to those who do: For as medicines are not good but when they are necessarie; so this Phisicke where it is not needfull, is hurtfull; and where it doth no good for the obseruation of the seuenth commaundement, it is many times a transgression of the sixt. For those who liuing single and haue the gift of continencie, as also those who may lawfully vse in mariage the remedie which God hath ordained against lust, to them daily sobrietie and temperance in

A survey of
the popish
fasts.

Luke 18. 12. &
1-38.

Matt. 9. 16.

diet is needfull, but often fasting euerie weeke is hurtfull and pernicious: to such, an ordinarie fast imposed for keeping their bodies chaste, is like a new peece of cloth set vpon an old garment, which impaireth the garment, and maketh the rent much worse. And it is against reason, that because their Abbie-lubbers and pampered clergie (who hauing vowed to liue single, though they be neuer so incontinent, and liuing in such idlenesse and belly-cheere ordinarily, as that no true fasting at times would suffice to keepe them chaste) had need to fast oftener than the Pharisey, who fasted twice a weeke: that therefore others, which liue painefully in their callings, and chastly either in single life or marriage, should be bound to the like obseruation of fasts; many of them needing rather kitchen-phisicke and cordials to comfort them, than fastings and vacuations to keepe them downe.

62. But indeed their fasting is but one of their hypocritical pretences of their not intended chastitie: for as if flesh and whit-meats were the onely prouokers of lust, they forbid all vse thereof in the time of their fast, but permit a fulnesse of all other food: whereas not onely some other kinds of food in respect of the qualitie, but also any other kind almost in a greater quantity, is a greater enemy to chastitie than the moderat vse of flesh or whit-meats. Nay that which were strange (if they meant seriously) they permit in their fasts the free vse of wine & the strongest drinks, than which, nothing is more forcible to inflame men with lust, and that not onely at their meat in the middle of the day, but also in the mornings & euening. And besides this, the richer sort among them may truly be said to forbear the grosser diet, that they may feed vpon more costly and delicat dainties, and as *Augustine* saith in the like case, *Corpori suo magis committasse, quam subtraxisse ciborum abundantiam videntur*: For besides their drinking in the morning, and their supper at noone, where

*De inuoluntaria
Serm. 56.*

wherein commonly they pamper themselves with diuers kinds of broths, and great varietie of fishes, with wanton sauces to prouoke their appetit, and strongest wines to helpe their digestion, and choicest dainties to make vp their meele withall, they haue also a banquet in the euening, which may not be called a supper, but a collation, wherein with wine and spiced breads, they haue raysins, almonds and figges, marmalade and suckets, with many other confections and junketting dishes. So that of the Popish fast it may most truly bee sayd, that it is not *ieiunia*, but *uiuia*, not fasting, but feasting. As for the vulgar sort of Papists, their visuall manner is, either on the day before their fast so to pamper themselves, as that the day of the fast (though they fasted indeed) would be scarce sufficient to digest their former repletion: or else at their meele which they take at noone on the day of their fast, so to gorge themselves, that their drinking or collation in the euening may seeme altogether superfluous. Wherefore to them may be applied that censure of *Augustine*, *Tam De tempore sum capiunt manducando, quantum digerere non sufficiunt ieiunando*: They take so much in eating, as they cannot digest by fasting. But looke how they chastise their bodies in their fasting, such commonly is their chastitie: Let the stewes permitted among them as necessarie euils, and the huge number of bastards begotten where the Romish religion is professed, and these Popish fasts obserued, be witnesse.

63. But come we to their irreligious fast, which they doubt not to call a worship of God. Howbeit first, it is meereely externall, neither is it joynd with any extraordinarie exercise of prayer or repentance among them: and therefore is of no value in the sight of God. And secondly, although it be nothing but an outward exercise, yet there is not all in it which is required in the outward fast: For in their fast is not required abstinence either from other delights, or yet from labours and

3. worldly businesse, but onely from food. And thirdly, not from all food but only from flesh, eggs and whit-meat: as though it were a more holy thing to eat fish than flesh, oyle than butter, broths, jellies, leaches, marmalade, sucket, and such like, than eggs, milke, butter and cheese. And if in their fasting, mourning were required, according to the doctrine and examples of the holy Scripture, the vse of wine and strong drinks which is permitted among thē, would be vnseasonable: For wine maketh glad the hart of man, & is given to the sorowfull to expel grief.
4. Neither is their fast from euen to euen, according to the rules & examples mentioned in the holy Scripture. They confesse indeed, that fasting is an abstinence from all food vntill the euening: yea *Bellarmino* teacheth, that it is not sufficient to a fast, that a man eat but one meele in the day, vnlesse his meele be so late, as that it may be called a supper, and not a dinner: and withall professeth, that it is a thing neuer heard of, that any fast should bee dissolued before the ninth houre, which is three a clocke after noone: For they say, in Lent they may not eat before euening, and at other times not before three a clock. But the receiued custome of the Church of Rome, which *Bellarmino* with flat contradiction to those former assertions doth defend, is to take their meele either at noone or before: besides some bread and drinke in the morning, and their drinking or collation in the euening. And because by their canons they may not in Lent go to supper before their euening seruice be ended: they do therfore dispatch their euening prayer in the morning, that they may be at supper by noone. But indeed both in Lent and other times, their suppers which should be in the euening at the end of the fast, are turned into dinners. And therefore whatsoeuer they preteend to the contrarie, their fast standeth wholly in choise of meats, and abstinence from flesh and whit-meats. *Durandus* saith, because the Pope & Cardinals, and Prelats, and other religious men when they fast,

Psal. 104. 35.

Prov. 31. 6. 7.

4.

*De bonis operib.
in particular.
lib. 2. ca. 2.*

fast, do eat at the sixt houre, that is, at noone; therefore custome doth wholly excuse all others.

64. Againe, their fasts are statarie, and obserued at set times. Wherefore as they are seldome or neuer vnderdertaken vpon any speciall occasion, so are they for the most part vnseasonable, and consequently hurtfull, euen as new wine in old vessels: and yet imposed vpon all, vnder the penaltie and guilt of mortall sinne. If any man object that the same times are obserued among vs: I answer, that it is not a fast which is obserued among vs at those set times, but an abstinence only from flesh in a ciuile respect, viz. that fish and other meats might bee vsed and spent as well as flesh: and that flesh being spared and forborne at such times, might be the more plentifull, and consequently the more cheape. And further, they are also superstitious, standing in the prohibition of meat for religion sake, which is a doctrine of diuels. And so far are they gone in this superstition, as that in their times of fasting, they seeme to place the top of holinesse in abstinence from meats forbidden, and the height of iniquitie in eating flesh: for, to eat one morfell of flesh in Lent is a greater sinne and more sharply punished among them, than not onely drunkennesse or gluttonie in other meats, but also than whordome or idolatrie, to say no more. Lastly, whereas their fast being a more externall fast, and yet but a mock-fast in respect of a true outward fast; is notwithstanding by them obtruded vpon the Lord, not onely as his solemn worship, but also as a worke satisfactorie for their sinnes, and meritorious of eternall life: it is sacrilegious, blasphemous, abominable, and in a word, Antichristian. And so I leaue them.

Luke 5. 37.

6.
Col. 2. 16. 21. 23.
1. Tim. 4. 1. 3. 4.

7.



THE SECOND TRACTISE:
OF HOLIE INVOCATION ON GODS NAME.

Psalme 50. 15.

*And call vpon me in the day of trouble: I will deliuer thee
and thou shalt glorifie me.*



HIS Psalme (as some of the learned iudge) was written by *Daniel*, at what time the Angell of God (after the three yeares famine, and three dayes pestilence, mentioned *1. Chron. 11. 8. & 22.*) had shewed vnto him the place which the Lord did chuse for his worship and seruice:

For after that place was once knowne and prepared for Gods worship, the lawes concerning sacrifices, and the whole worship of God, were more accurately and fully to be obserued and kept, as appeareth *Deut. 12.* But forasmuch as the greatest part of the Israelitis did rest in the performance of the externall and ceremoniall worship, as though that in it selfe were acceptable to God: the Lord therefore reasoneth with his people concerning his worship, from the 7. verse to the 16, teaching and enforcing them, That howsoeuer he had ordained lawes concerning sacrifices, which now were more precisely to be kept; yet that he neither required nor esteemed the ex-

K

ternall

ternall sacrifices in or for themselves, but that there are certaine other sacrifices which he farre preferreth before those sacrifices of the law: and those are, the sacrifice of praise, verse fourteene; and the sacrifice of a broken and contrit heart, poured forth before the Lord in hartie and earnest prayer, verse fifteene. For we may not thinke that the Lord did wholly condemne sacrifices which himselfe had commanded, but so farre forth as men rested in them, as though they in themselves did please him. For if they were rightly and duly offered, namely to testifie the parties humiliation for his sinne, and the acknowledgement of his guilt, which was signified by laying his hand on the head of his sacrifice: secondly, to signifie his faith in the all-sufficient sacrifice of Christ, figured by that legall sacrifice; and thirdly, to be an obligation for the sacrificing of himselfe vnto God in all thankfull obedience; they were so acceptable vnto God, that they are called the sacrifices of righteousness. Neither doth he simply and absolutely reject outward sacrifices, but in comparison of those other sacrifices of praise and prayer, in respect whereof hee would haue his temple (wherein alone the sacrifices were offered,) to be called the house of prayer: and thus these places of Scripture are to be vnderstood, *Ierem. 7. 22. 23, Psa. 51. 16. 17, Ho. 6. 6,* to wit, comparatively; according to that of *Samuel, 1. Sam. 15. 22, Hath the Lord as great pleasure in burnt offerings and sacrifices, as when the voyce of the Lord is obeyed? behold, to obey is better then sacrifice, and to hearken is better then the fat of rammes.* Out of this context therefore and coherence of these words with the former, we may for our encouragement and stirring vp our selues to the performance of these duties of inuocation, obserue, That the values of our lips, as *Hosea* calleth the sacrifices of praise, are preferred before the sacrifices of Bulls: and the sacrifice of an afflicted soule poured forth before the Lord in prayer, before the sacrifices of the law.

But

Le. 1. 4. & 3. 2.

Rom. 12. 1.

Psal. 4. 5.

Psal. 51. 19.

Esa. 56. 7.

1. Sam. 15. 22.

Nof. 14. 3.

But now let vs come to the words themselves, which may be diuided into two parts: a precept, and a promise. The precept, enioyneth the faithfull to call vpon God in the time of trouble: wherein foure things are to bee considered.

1. The first is the person to whom this precept is directed, namely the faithfull man: as appeareth not onely by the 5. and 7. verses, but especially by the words which immediately follow this text, vers. 16. *But unto the wicked saith God, &c.* Which plainly shew the words of this text not to bee directed to the wicked, but onely to the godly. Whereas therefore the Lord commaundeth the faithfull to call vpon him in the time of trouble, we gather, that the godly haue their times of trouble, and that it is the lot of the faithfull to be vnder the crosse; and to bee exercised with affliction: as the Scriptures elsewhere doe testifie.

Iob. 16. 20. You shall mourne (saith our Sauour Christ to the faithfull) *and the world shall reioyce: you shall sorrow, but your sorrow shall be turned into ioy.* John 16. 20.

Act. 14. 22. Through manifold afflictions we must enter into the kingdom of God. Act. 14. 22.

2. Tim. 3. 12. All that will liue godly in Christ Iesus shall suffer persecution. This therefore our Sauour Christ said, *to all* (that none should think

himselfe exempted) *if any man will come after me, let him deny* Luke 9. 23.

himselfe, and take vp his crosse day by day and follow me. For whom

the Lord loneth he chasteneth, and he scourgeth every sonne that hee re- Heb. 12. 6, 8.

scourgeth. Apo. 3. 19.

Here therefore first the godly are taught patiently

and chearfully to beare their crosse, because *no strange thing* 1. Pet. 4. 12.

happeneth to them, but that which is common to all the Heb. 12. 8.

faithfull. Yea the sufferings of the godly, are the sufferings

of the body of Christ, yea of Christ himselfe. For such is

the communion of Saintes, that when the godly are affli-

cted, with them both Christ himselfe and the church also

which is his body, doth suffer. Secondly, those which are

not afflicted, are taught, not to be hasty (as many are) in

censuring and judging those who are in affliction; as

K ij though

though they were wicked men or hypocrites. Which was a foule ouersight in the three friends of *Iob*: who condemned him to be an hypocrite, because God had so grievously afflicted him. And herein those curious persons did offend, which we mentioned *Luk. 13.* for they supposed that those Galileans, whose bloud *Pilar* mingled with their sacrifices, were grievous sinners in comparison of themselves. In like sort, the Barbarians, when they saw the viper light on the Apostles hand, *They said among themselves, surely this man is a murderer, whom, though he bid escape the sea, yet vengeance hath not suffered to live.* The use then which we are to make of Gods judgements vpon others, is in steed of censuring them, to judge our selves; and by the example of Gods correction vpon them, if we will not be like to *Balthazar*, our selves to learne repentance. For if we in this time of the plague shall take occasion by the judgement of God vpon others, to thinke better of our selves and worse of them, we may feare least that sentence of our Saviour may worthily bee applied to vs: Doe you thinke, that they which are visited are greater sinners than those commonly are which escape the plague? *I tell you nay, but except you amend your lives, you shall all likewise perishe.* Neither let the Papists or Atheists thinke the worse of that religion which is professed among vs, because the hand of God is vpon vs: for as *Peter* saith, *Judgements be ginneeth at the house of God.* And those sinnes which the Lord seemeth to winke at, or to passe over in others, he will not suffer to goe vncorrected in his children: Which course the Lord taketh with his children, both in respect of his glorie, and their good: for if the Lord should spare them, having committed some open sinne, the enemies of God would be readie to object, that God were a fauourer of such offences, and that such sinnes were the fruits of that religion which his seruants professe. But in respect of their good also the Lord correcteth his owne children sometimes, when he seemeth to spare the wicked, least
with

with the wicked they should goe on in their sinnes, to their destruction. As the Apostle sayth, *When we are iudged, we are chastised of the Lord, that we should not bee condemned with the world.* Thirdly, from this doctrine let Atheists and Papists, and all other wicked persons receiue this terror: for if the Lord doth correct his owne deare children with whom he is reconciled in Christ, how shall his enemies thinke to escape, who haue no part in Christ? For as Peter sayth, *The time is, that iudgement hath begun at the house of God.* But if it begin with vs, what shall be the end of those who obey not the Gospell of God? And if the righteous scarcely be preserved, where shall the vn godly and the sinner appaer? Behold (sayth Salomon) the righteous shall be recompenced, that is, corrected, in the earth, how much more the wicked and the sinner?

1 Cor. II. 32.

1 Pet. 4. 17. 18.

Prou. II. 3. L.

20 Wee haue heard that it is the lot of the righteous to be afflicted in this world; let vs now see what is their due when they are afflicted: for that is the second thing which is here to be considered, namely, to pray that God would deliuer them, or else arme them with patience. Call vpon me (sayth he) in the day of trouble. In like sort James, *Is any among you afflicted? let him pray.*

Iam. 5. 13.

21 But here some bodie will object (who seemeth to himselfe wiser than his fellowes) that our times are set and appointed of God in his immutable decree, which we may not hope to alter or change by our prayers. I answere, that Daniel, although he knew by the prophetic of Ieremie that senentie yeares were appointed to the captiuitie of the Iewes in Babylon; yet notwithstanding he thought it his dutie in the end of those yeares to call vpon God for the deliuerance of his people: for hee well knew, which we must also acknowledge, that as the Lord appointeth the end, so also he appointeth the meanes, among which the principall is prayer. On the other side, Ezechiell, although hee heard by the Prophet the sentence of the Lord, That he should die and not liue; notwithstanding, by prayer obtained the prolonging of his life. For as

Eze. 38. 45.

God had decreed to adde to his life fifteene yeares, so he decreed prayer to be the meanes whereby that addition should be obtained. And so the Niniuits, though the Prophet *Jonas* had told them, and they beleued him, that their citie within fortie dayes should be destroyed; yet by humbling themselues before God by fasting and prayer, and repenting from their euill wayes, they escaped that common destruction. And hereunto may bee added the examples of the faithfull in all ages, who hauing called vpon God in their trouble, haue beene deliuered out of their distresse. Adde also the testimonie of *Iames*, that the prayer of a righteous man availeth much with God: and also the commandements of God, and his gracious promises, both in this place and elsewhere in the Scripture. And let vs know that it is damnable curiositie, vnder a pretence of submitting our selues vnto the secret will of God, to rebell against his will reuealed: For as *Moses* sayth, *The secret things belong to the Lord our God: but the reuealed things vnto vs and to our children for ever, that we may doe all the words of this law.* But by this reason a man might as well refuse his food, because the day of his death is appointed and cannot be altered by him, which euery man knoweth to bee both wicked and foolish. Let vs therefore know, that whatsoeuer the secret will of God is concerning vs, that his reuealed will is, that in this time of affliction we should according to the example of *David*, pray vnto him; and let vs assure our selues of this, That if God in his secret counsell hath decreed to deliuer vs for our good, he hath also decreed that our deliuerance shall bee begged and obtained by prayer.

Jam. 5. 16.

Jam. 5. 16.

Deut. 29. 29.

2 Sam. 24.

Yea, but sayth another, afflictions must be borne patiently and meekely, and therefore wee may not pray against them.

I answer, that these things may well stand together: for we must patiently beare afflictions, and yet pray against them. Indeed we may not pray against them absolutely,

lutely, but in our prayers we are willingly to submit our selues to the good will and pleasure of God, and resigne our selues into his hands, following therein the example of our Sauour Christ: *O my father (sayth he) if it be possible* Mat. 26. 39.
let this cup passe from me: neuerthelesse not as I will, but as thou wilt. And of *Dauid*, who in his greatest distresse said, *Be-* 1. Sam. 17. 26.
hold, here am I, let the Lord doe to me, as seemeth good in his eyes. Wherefore whiles it pleaseth God to continue the affliction, we are patiently to beare it, and yet *without fainting* Luke 18. 1.
 to call vpon God for deliuerance: for so the Lord hath commanded vs in this place.

Now if it bee our dutie in affliction to flie vnto the Lord by prayer, it may not be denied, but that we are to pray in a sence of our want; and consequently, that wee are to be humbled vnder the mightie hand of God, and that we are to mourne vnder the crosse; because by our sinnes wee haue offended God our gracious and louing father, and prouoked him to lay his rod of correction vpon vs. It becommeth not Christians when they are afflicted, to be like Stoicks or stockes, without sence and feeling: for it is a signe of an hard heart not to mourn when God afflicteth, *1er. 5. Lord thou hast stricken them, but they haue* 1er. 5. 3.
not sorrowed: thou hast consumed them, but they haue refused to receiue correction. Neither is there patience where this ardour or want of feeling is, neither is it possible that any man should profit by affliction, who taketh it not to heart, neither hath any sence thereof. *Iob*, though the most notable patterne of patience, yet was he notably humbled vnder the hand of God: For when the tidings were brought him of those manifold calamities which had befallen him, it is said, *that he arose, and rent his garments, and flamed on* Iob. 1. 20.
polled his head, and fell doryne vpon the ground and worshipped. And *Dauid*, who was both a valiant man, and a man according to Gods owne heart, professeth of himselfe, *Psal. 6. That he fainted in his mourning, that he caused his bed to* psal. 6. 6.
swim euery night, and that he watered his couch with teares. And psal. 38.

Psal. 38. 6, 9.

Psal. 38. that he went mourning all the way, that he roared for the very griefe of his heart, &c.

Jer. 2. 30.

Wherefore the hardnesse of their hearts is greatly to be lamented, who are touched with no sence of this common judgement, neither take to heart this fearefull plague: for of such may the Lord most justly take vp that complaint, *Jer. 2. I haue smitten your children in uaine, they received no correction.* And yet more fearefull is their estate, of whom that complaint of the Prophet *Esay* is verified,

Esay 22. 12, 13.

chap. 22. In that day (the day of publicke trouble and common calamitie) did the Lord God of hosts call vnto weeping and mourning, and to baldnesse and girding with sackcloth: and behold, ioy and gladnesse, slaying oxen, and killing sheepe, eating flesh, and drinking wine, eating and drinking, for so morrow we shall die. But

Ysa. 14.

*what followeth? And it was declared in the eares of the Lord of hosts. Surely this iniquitie shall not be purged from you till you die, sayth the Lord God of hosts. But to conclude this point, let vs follow the aduice of the Lord by his Prophet *Isa. There-**

Isa. 2. 12, 13.

fore also now the Lord sayth, Turne you vnto me with all your heart, and with fasting and with weeping and with mourning, rent your hearts and not your garments, and turne to the Lord your God, &c. And thus it appeareth, that if we are to call vpon

Rom. 8. 26.

Isa. 1. 13, 14. &

2. 12, 13, 14, 15.

God in the day of trouble, then are wee to humble our selues before God in the sence of our miserie. Againe, if we are to pray in affliction, we must pray with feruencie and with faith: for the sence of our want must not dismay vs or discourage vs from calling vpon God, but must serue as a spurre to pricke vs forward, and to stirre vs vp to pray with feruencie of spirit, *and with sighes that cannot be expressed.* And that wee may pray with the more earnestnesse, it is very expedient, that with our prayer we should ioyne fasting: onely let vs take heed that our fasting bee not externall onely, but that it be an extraordinarie exercise of prayer and repentance, least wee seeme to fast no better than the beasts of Babel.

Isa. 3. 7.

And as wee are to pray with feruencie, so also with faith,

faith, being assured, that the Lord doth not onely accept of vs and our prayers in the name & mediation of Christ, but also that our request shall be graunted to vs, so farre forth as is expedient for Gods glorie and our good. For as Iames sayth, *If any man want wisdom* (namely, how to de- Iam. 1. 5. 6.
meane himselfe in affliction) *let him aske of God, who giueth to all men liberally and reprocheth no man, and it shall be giuen him.*
But let him aske in faith and wauer not, &c. For it is the prayer of
faith that saneth the sick, and helpeth in affliction. And this Iam. 5. 15.
 faith, as it must relie vpon the intercession and mediation of Christ our Sauour, who presenteth our prayers vnto God, and perfumeth them with the odours of his owne Apo. 8. 3. 4.
 sacrifice, that they may be acceptable vnto him: so also vpon the gracious promises of God made vnto vs in Christ, and namely and especially vpon this promise, *Call vpon me in the day of trouble, and I will deliuer thee.* Which promises of God if we cannot find in our hearts to beleue, to what purpose should we pray? Wee are therefore to pray in faith, and thereby to comfort our selues in the 1. Sam. 30. 6.
 Lord our God, and to rest quietly in his good will and Psa. 34. 5. & 4. 8
 pleasure, assuring our selues, *That God will cause all things to* Rom. 8. 28.
work together for the good of those that doe loue him.

Lastly, we must pray with perseuerance, and without fainting, as our Sauour teacheth vs by the parable of the widdow and the iudge, *Luke 18.* And therefore wee must not thinke, that euery delay is a finall repulse; but by the delay of the benefit which we aske, our desire of obtaining it should be encreased. And hereunto belong the exhortations of the Apostle, *Rom. 12. Col. 4.* to perseuere Rom. 12. 12.
 in prayer, and to watch in the same with thanks-giuing. Col. 4. 2.
 And to apply this exhortation to the present occasion: If God in this common visitation doth not seeme to heare vs at the first, and according to our desire remooue his plague from vs; wee must neither faint in prayer, as though he did altogether reject vs, neither must we cir-

L

cumscribe

Judith 8.10.

Heb. 4.26.

verā bñ,

Rom. 8. 27.

1. John 5.14.

Rom. 8. 26, 27.

Zac. 12.10.

Ier. 2. 13.

2. Cor. II. 32.

Esa. 45. 7.

Am. 3. 6.

cumscribe or limithim; as, that if he deliuer vs not by such a time, wee will call vpon him no more: but wee are with faith and perseuerance to craue, and with hope and patience to expect his grace and mercie, *as Ier. 2. 13.* to helpe in due and conuenient time.

As therefore it is our dutie to call vpon God in the time of trouble, so must we be careful (if wee would bee heard) to pray according to God, or as Iohn more plainly speaketh, according to the will of God: and namely and especially that wee pray with sence and feeling of our want; with seruencie of desire to haue our wants supplied, and our requests graunted; with assurance of faith grounded on the mediation of Christ, and on the promises of God; and lastly, with perseuerance and patience (without fainting or circumscribing of God) to wait vpon him for his mercie to be exhibited vnto vs in due time. And forasmuch as we know not what to pray as we ought, wee must therefore craue the assistance of Gods holy spirit, the spirit of grace and supplication, that he may helpe our infirmities, and teach vs to pray according to God.

3. The third thing to be considered, is the person to whom our prayer is to be directed. Call vpon me, sayth the Lord our God, the mightie God described *vers. 1.* Hee sendeth vs not to any other, either as deliuerers, or as intercessours, but commaundeth vs to come directly vnto himselfe. For of them which in their necessitie flie vnto others, may that complaint of the Lord bee verified, *My people haue committed two euils, they haue forsaken me the fountain of liuing waters, to dig them pits, euen broken pits, that can hold no water.* Now we are to call vpon God, first, because it is he that afflicteth vs: For when we are indged, that is, afflicted, we are chastised of the Lord. It is hee that maketh peace and prosperitie, and it is he that createth euill and affliction. And shall there be euill (namely of affliction) in a citie, and the Lord hath not done it? Seeing therefore it is the Lord that

that afflicteth vs, it behooueth vs, acknowledging the
 authour of our affliction, *to turne vnto him that smiteth vs*, as *Esay 9.13.*
 the Prophet *Esay* speaketh. But here some man will say:
 If God were the authour of mine affliction, there were
 great reason that I should both patiently beare it, and al-
 so sue vnto the Lord for deliuerance: but this affliction
 which I sustaine, it is to be imputed to the vnfaithfulnesse
 of such a pretended friend, or to the mallice and injurie of
 such an enimie, &c. and therefore I see not why I
 may not wreake my selfe vpon them. But I answere,
 whatsoeuer is the secundarie cause of thine affliction, be
 it the deuill himselfe, it is the instrument of God, who is
 the authour and principall cause thereof. When it was
 told *Iob*, that the Sabeans and Chaldeans had carried a-
 way his oxen and cammels, he acknowledged the hand
 of God, and said, *The Lord hath giuen, and the Lord hath taken* *Iob. 1.15.17.24*
away, blessed be the name of the Lord. When *Shemei* reuiled
Dauid, although his tongue were set on fire from bell, as *Iames Jan. 3.6.*
 speaketh of such cursed tongues, notwithstanding *Dauid* *1 Sam. 16.10.*
 acknowledged the cursed tongue of rayling *Shemei* to
 haue beene Gods rod to correct him. And *Ioseph* like-
 wise, though hee knew that his brethren for mallice and
 enuie had sold him into *Egypt*, yet he acknowledged
 them to be the instruments of God, who by their meanes *Gen. 45.5.8.*
 did in great mercie send him before them, to prouide for
 them in the time of famine. Which must teach vs, when
 we are wronged, not with the dog to snarle at the staffe
 wherewith he is beaten, but to turne to him that smiteth
 vs, and to pray vnto him that it would please him to re-
 mooue his hand from vs. Secondly, as the Lord affli-
 cteth vs, so it is he alone that can and will deliuer vs. For
 who is able without his leaue to remooue his hand from
 vs? *He is our refuge and deliuerer, he is our hope and strength, and* *Psal. 18.2.*
a most present helpe in trouble. Come therefore and let vs returne *Psal. 46.1.*
to the Lord, for he hath spoiled and he will heale vs: he hath woun- *Hof. 6.1.*

Psal. 65. 2.

ded vs, and he will bind vs vp. Thirdly, he onely that commaunded vs to call vpon him, he onely hath promised to helpe vs, he onely is able to heare our prayers and to graunt our requests. Therefore *thou which hearest the prayer, vnto thee shall all flesh come.* Fourthly, when as we flie vnto the Lord in time of trouble, we glorifie him, acknowledging him to be infinitely good, and therefore willing; omnipotent and all-sufficient, and therefore able to helpe and deliuer those which call vpon him. And for this cause the Lord in this place preferreth the sacrifice of prayer before all the sacrifices of the law.

I. Sam. 6. 9.

Wherefore grieuously do they offend, who when the hand of God is vpon them, doe not call vpon him: for they are not onely injurious to themselves, but to the Lord also, whom they rob of that honour which is due vnto him. And this commeth to passe, either because they doe not acknowledge the hand of God, but thinke it to be some misfortune, or rest altogether in the secundarie causes, after the manner of carnall and heathenish men: or because they distrust Gods helpe, and therefore either flie to witches and wizards (that is to say, to the instruments of the deuill, that by his helpe the hand of God may be remooued from them) or else to some other vnlawfull meanes, whereby they make shift to saue their bodily life for a time, with the wofull losse both of bodie and soule for euer: or else because they beleue not the promises of God made to our prayers, and therefore are discouraged from praying, and become desperat, as though it would nothing auaille them to call vpon God.

Job. 21. 15.

Luke 18. 1.

2. Thess. 5. 17.

4. The fourth and last thing to be considered, is, the time when we are to pray vnto God. We are to pray *alwayes, and without ceasing*; but especially, as here we are directed, in the *day of trouble*: and that for these reasons. First because our prayers then are most necessarie: for then we feeble, and feeling doe confesse, that Gods helpe is so necessarie

necessarie for vs, as that we vtterly are vndone, vnlesse the Lord doe helpe and succour vs. *Vnto thee O Lord* (sayth *Psalm 138.1.* David) *doe I crie, & my strength be not deafe towards me, least if thou answere me not, I be like to them that goe downe into the pit.* Secondly, because our prayers then especially proceeding from the inward sence of our want, are most seruent and effectuell. For euen as water whiles it runneth at large hath a still motion, but being gathered into straits, runneth with violence: so it fareth with many men, who being at large in ease and prosperitie, either pray not all, or very coldly; but being brought into straits, they poure forth their soules before the Lord like to a streame of water, as the Prophet *Jeremie* speaketh. To which purpose *Esay* sayth, *Lord in trouble haue they visited thee, they poured out an humble and effectfull prayer, when thy chaulening was vpon them.* Thirdly, because the Lord doth therefore afflict vs, that we should flie vnto him, therefore doth he bereaue vs of other helpes and meanes, that wee might the more firmly relie vpon him. For if wee were not afflicted it may be we should not seeke to him, or if wee had other meanes, we would relie vpon them. This is testified by the Lord himselfe in the prophesie of *Hosea*: *For I will be* (sayth he) *vnto Ephraim as a Lion, and as a Lions whelpes to the house of Iudab. I, euen I will spoile, and goe away, I will take away, and none shall resume it: I will goe and returne to my place* (that is, I will withdraw my comfortable presence from them for a time) *till they acknowledge their fault, and seeke me. In their affliction they will seeke me diligently, saying, Come let vs returne to the Lord, for he hath spoiled and he will heale vs, &c.* And the same may bee confirmed by the examples of men in all ages, who in their trouble doe call vpon the Lord. The *Israelits*, though a rebellious people, yet when the Lord saw them, they sought him, and they returned, and sought God early. *Manasses*, though the most wicked of all the kings of *Iudah*, yet when he was in tribulation

Lam. 2. 19.
Esay 26. R.
whs

Ex 6. 1.

Psalm 107.
Psalm 78. 34.
2. Chr. 33. 12. 13.

Luke 15. 21.
August.

Luke 18. 1.

Ind. 10. 10, 13, 16

Mat. 15. 22, 23.

28.

lacion (being taken captiue and bound in chaines and carried to Babylon) he prayed to the Lord his God, and humbled himselfe greatly before the God of his fathers, and prayed vnto him, &c. The prodigall sonne, though he had runne a leaud course, yet when he was pinched with penurie, then hee did bethinke himselfe of returning home to his father, and falling downe before him, said, *Father, I haue sinned against heauen, and before thee, &c.* And this is that which some doe well gather out of this text, that God doth therefore afflict vs, that we may call vpon him, that calling vpon him we may be deliuered, that being deliuered we may glorifie him. Fourthly, because the Lord many times doth therefore delay his helpe and deferre our deliuerance, that our desire may be inflamed, and our faith exercised, as appeareth by the parables of the two friends, Luke 11. 5. 8. and of the widdow and the iudge, and the scope thereof, Luke 18. by the practise of the Lord with the Israelits, Iudg. 10. to whose request hee would not at the first condescend; but when they persisted in prayer, confessing and forsaking their sinne, it is said that *his soule was grieved for the affliction of Israel*: by the behaviour of our Sauour Christ towards the woman which was a Canaanit; for when she had cried after him to haue mercie on her because her daughter was miserably vexed with a diuell, and our Sauour answered not a word, she notwithstanding persisted in calling vpon him, inso-much that his disciples came vnto him and besought him saying, *Send her away, for she crieth after vs*: And although he answered, that *he was not sent but to the lost sheepe of the house of Israel*, notwithstanding shee importuneth him againe, and comming vnto him, worshipped him, saying, *Lord helpe me*: And hauing receiued another repulse, our Sauour answering that *it was not meet to take the childrens bread, and to cast it to whelpes*: shee acknowledged her selfe to be such a one, but yet expected such crums as it were from

from his table. Whereupon our Sauour Christ hauing tried her sufficiently, commendeth her faith, and graunteth her request. And lastly, because the Lord in this place hath not onely commaunded vs to call vpon him in the time of affliction, but also hath promised to deliuer vs. And therefore in obedience to this commandement, and in faith in this promise, wee are to poure forth our soules before the Lord in the day of affliction.

But some man will aske, When is this day of affliction, wherein we are to call vpon God? Affliction is euery thing that crosseth our lawfull desires: and that is either priuat, or publicke: priuat, either belonging to our selues, or to others: to our selues, either in our soules, as the anguish of the soule for sinne, which is the greatest affliction, or other heauinesse and passions melancholike: or in our bodies, as sicknesse, infirmitie, hurts, or wounds: or in our goods, as pouertie, want, losses, debts: or in our good name, as infamie by euill reports or slaunders: or in those that belong vnto vs, as wife, children, and seruants. To others, as to our kinred, friends, acquaintance, neighbours, countrey men, brethren in Christ as all Christians are to be esteemed of vs, though forrainers in respect of place, and in respect of affection, not well minded to vs: for such a sympathie there ought to bee betwixt those that are members of the same bodie politick, but much more of the same mysticall bodie of Christ especially when other respects also concurre of kinred, amitie, acquaintance, neighbourhood, &c. that in a fellow feeling and Christian compassion, we should mourn when other members of the same bodie are afflicted. When the affliction therefore belongeth to our selues, we are in our owne behalves to call vpon God: when to others, we are in tender compassion of their griefe to commend their cause to God in our prayers. *Dauid* when those who indeed were his enemies, were afflicted, he humbled himselfe

Psal. 35. 13.
1. Chro. 10. 12.
2. Sam. 3. 35.

himselfe in fasting and prayer for them, *Psal.* 35. 13. In like sort he mourned and fasted for the death of *Saul* and *Jonathan*, *1. Chro.* 10. and also of *Abner*, *2. Sam.* 3.

Publicke affliction is, when the countrey, the Church or Commonwealth is afflicted with any common calamitie; as famine, sword, pestilence, desolation, captiuitie, and such like.

Esgy 22. 12.

Let vs therefore consider, whether this present time be a time of affliction, or not: and if it be, let vs know that this commaundement belongeth vnto vs, and that the Lord *calletb* vs to fasting and prayer. Be it that in respect of thy selfe and those that belong to thee thou hast no cause of mourning (as who almost is free?) yet thy brethren, thy sisters, thy friends, thy countrey men, thy fellow members in the bodie of Christ are visited by the hand of God, or the places of their dwelling at least infected with this contagious sicknesse. Did *Dauid* fast and mourne and pray for his enemies when they were in affliction, and doest not thou mourne for thy deare brethren and friends? But though we had no priuat cause of griefe, yet the common calamitie should most of all affect vs: seeing the chiefe cities and many other places of the land (the Lord shooting his arrowes on euery side) are visited with the fearefull plague of pestilence. What? shall we thinke because we as yet through the goodnesse of God haue escaped this plague, that therefore it is not a time of affliction, wherein wee are to humble our selues before God by fasting and prayer? Farre be it from vs, that we should be so hard-hearted, as that we should not take to heart the affliction of *Ioseph*: or such vnnaturall members of the bodie politicke, or vnfound and rotten members of the mysticall bodie of Christ, as that when the chiefe citie, and as it were the head of our countrey, besides many other places and persons, is so grievously afflicted, that we should not condole and mourne together with

Amos 6. 6.

with them, and pray to God for them? Or may we think, that because our selues, and perhaps also the places where we dwell are free, that therefore this affliction and judgement doth not concerne vs? yes beloued, it doth neerely concerne vs. For that this affliction is laid vpon the land for sinne, we need not doubt, seeing the Scripture so oft doth teach that truth. *Behold* (sayth the Prophet *Esay*) *thou art angrie when we offend. David* testifieth, that the Lord with rebukes doth chastise men for sinne: and *Jeremie*, That men are punished for their sinnes: insomuch, that afflictions and punishments in the Scripture are often called *iniquities and sinnes*. But for whose sinnes I beseech you is this publicke judgement laid vpon the land? For their sinnes alone, who haue bene visited, or are dead of the plague? No I assure you; but for the sinnes of vs all. For although God hauing mercie on vs, doth for our sinnes among the rest afflict others and spare vs, that wee beholding this common judgement in others, deserued by our sinnes as well as theirs, might meet him in his iudgements, and turne vnto him by repentance; yet may not wee thinke our selues more righteous than they, or esteeme them as more grieuous sinners than our selues, because the Lord hath hitherto spared vs, vlesse we would haue that sentence of our Sauour Christ to bee most iustly applied vnto vs, *I tell you nay, but vlesse you repent, you all shall likewise perish.*

Psal. 107. 38.

17. 34.

Esay 64. 5.

Psal. 39. 11.

Lam. 3. 39.

Amos 4. 12.

Luk. 13. 5.

Wherefore let vs humble our selues vnder the hand of God, let vs turne vnto him that smiteth vs, that of vs, that at the least may be verified which is said of the *Israelites*, when the Lord slew them, *they sought him, and turned vnto him.* Let vs *I say turne vnto him with all our hearts, and with fasting and mourning*: let vs call vpon God with vp-right hearts in this time of our trouble, that being deliuered out of the same, we may glorifie him. *who knoweth if he will returne, and repent of this euil*; nay, who knoweth

Esay 9. 13.

Psal. 78. 34.

Leu. 2. 12.

M

not,

not, or who doubteth but he will haue mercie on vs and deliuer vs (if our deliuerance may bee for his glorie and our spiritual good) seeing he hath so graciously promised in this place, that if we call vpon him in the day of trouble, he will deliuer vs, and we shall glorifie him.

Hauiug spoken of the commaundement, we are now to intreat of the promise, which is added as a reason or motiue to stirre vs vp to the obedience of the commaundement. For as the commaundement teacheth vs, that if we desire deliuerance out of affliction that we may glorifie God, we are to begge the same at the hands of God by heartie prayer: so the promise assureth vs that if wee call vpon God in the day of trouble, hee will deliuer vs for his owne glorie and our comfort: for so he saith, *I will deliuer thee, and thou shalt glorifie me.*

In which words two things are promised, deliuerance, and the end or fruit thereof, which is the glorifying of God.

As touching the former, we are to consider the circumstance of the person promising, and the thing it selfe which is promised. The person is God: for as it is he that afflicteth, so it is hee onely which deliuereth, as the Prophet *Hosea* sheweth: this therefore teacheth vs vnto whom we are both in affliction to flie for deliuerance (not to Saints in heauen, nor to wisards on earth, but to God alone;) and when wee are deliuered, to returne thankses. And secondly, we may here obserue the vnspokeable clemencie of our gracious God, who is so readie (as this promise importeth) to answer to our prayers, and to graunt our requests: yea, in that he allureth vs to call vpon him by his gracious promise, it is euident that he is more readie to heare, than we to pray. So the Lord himselfe testifieth by his Prophet *Isay* 65. 24, *Yea before they call, I will answer, and while they speake I will heare:* and the same is signified in the parable of the prodigall

Hos. 6. 2.

Isay 65. 24.

gall sonnes for when he was about to returne to his father *Luk. 15. 20.*
 (by whom is signified God our father) his father saw him
 being yet a great way off, and had cōpassion and ran and
 fell on his necke and kissed him. And this, as it is the pri-
 uiledge of Gods people to haue God nere vnto them in *Dan. 4. 7.*
 all things which they aske at his hands, as *Moses* saith: so
 also this is the assurance of the faithfull, that if we aske any
 thing according to his will, he heareth vs. And if we know that he
 heareth vs whatsoeuer we aske, we know that we haue the petitions
 that we haue desired of him. *1. Iohn 5. 14.*

The thing promised, is deliuerance: for so he saith, I
 will deliuer thee. And the same is promised elsewhere: for
 that which our Sauour Christ hath taught vs to aske, the
 Lord hath promised to graunt: But Christ our Sauour
 hath taught vs to pray that we may be deliuered from
 the euill of affliction, therefore the Lord hath promised
 deliuerance therefrom. The like promise we haue, *Psal. 34. 17.*
34. When the righteous crie the Lord heareth them; and deliuereth
them out of all their troubles. And againe, Ad auie are the troubles *Psal. 34. 19.*
of the righteous, but the Lord deliuereth him out of them all. Like-
wise Psal. 91. to such as loue the Lord this promise is made, Psal. 91. 5.
Ek shall call vpon me and I will beare him, I will be with him in trou-
ble: I will deliuer him and glorifie him. We are therefore with
 faith in this promise to call vpon God, in the time of
 trouble; not doubting of the performance thereof: for
 God who hath made this promise, is mercifull, and there-
 fore he will in mercie heare those which in trouble and
 miserie do call vpon him: For so he saith, *Exod. 22. When* *Exod. 22. 27.*
he crieth vnto me, I will beare him, for I am mercifull. And he is
 also faithfull which hath promised, and therefore will
 not suffer vs to be tempted aboue our strength, but with the tempta-
 tion will giue an issue that we may be able to beare it. *1. Cor. 10. 13.*
 It is impos-
 sible that God in his word or promise should lie: and
 therefore heaven and earth shall passe away, but not one
 jot or tittle of this word and promise of God, rightly vn-

derstood, shall fall to the ground vnaccomplished. The same faith may be confirmed by the experience of the faithfull in all ages, who hauing called vpon the Lord in the time of trouble, haue bene deliuered out of the same. The Israelits were in grieuous thraldome in Egypt, but when they cried vnto the Lord he heard their voyce, and deliuered them as themselues professe, *Nym. 20. 6.* Likewise when they cried vnto him, he deliuered them out of the hands of the Amorits, the Ammonits, the Philistins, the Sidonians, the Amalekits, and other their enemies, as himselfe telleth them, *Iud. 10.* *Sampson* after he had slaine a thousand Philistins with the jawbone of an Asse, he cried vnto the Lord being readie to die for thirst, and obtained a well in Lechi (for so the place is called) which for a perpetuall monument of prayer, was called the fountaine of him that prayed. *Dauid* often confesseth to the glorie of God, that he had diuerse times called vpon God in trouble, and that the Lord heard and deliuered him. *Ionas* when hee was cast into the sea and swallowed of the whale, cried vnto the Lord and was restored safe to land. *Ezechias* hauing receiued the sentence of death, the Prophet *Esay* telling him that he should die and not liue, notwithstanding by prayer obtained the prolonging of his life. *Manasses*, though the most wicked of all the kings of Iudah, yet being in trouble he prayed vnto the Lord and humbled himselfe greatly before God, and was receiued to mercie, and restored to his kingdome. And to omit other particular examples, *Dauid* testifieth of diuerse sorts of men, being in diuerse kinds of troubles, that when they cry vnto the Lord in their trouble he deliuereth them out of their distress.

But for as much as some man may object out of his owne experience, That hee being in trouble hath called vpon God, and yet hath not bene deliuered; and that this is not his case alone, but is and hath beene in all ages the case

case of many thousands: It behoueth vs therefore diligently to consider how this promise is to be vnderstood; for that is the matter of greatest importance which offereth it selfe to bee considered of in the vnfoldings of this text. For, that the promise is not to be vnderstood absolutely. & generally of every prayer, of euery man, in euery affliction, the experience of all times doth sufficiently declare. But by conference of this promise which other places of Scripture, it may appeare, that it doth admit a threefold limitation or restraint: The first, in respect of the partie that prayeth: the second, in regard of the prayer it selfe: the third concerning the thing which is prayed for.

For as touching the first, If any wicked man or impenitent sinner shall object against the truth of this promise, that hee hauing called vpon God in the time of trouble, hath notwithstanding not bene deliuered: let him heare what immediatly followeth this promise in the next words of the Psalme verse 16, *But vnto the wicked, saith God, what hast thou so do, to declare mine ordinances, or to take my couenant into thy mouth, as though my promises belong vnto thee?* For indeed not onely in this place but in many other places of the Scripture, the promise concerning the hearing of our prayers is restrained to the faithfull, and denied to the wicked, *Prou. 15. 8. The sacrifice of the wicked is abomination to the Lord, but the prayer of the righteous is acceptable vnto him.* And againe, *The Lord is farre off from the wicked, but he heareth the prayer of the righteous.* Likewise, *Psal. 34. The eyes of the Lord are vpon the righteous, and his eares are open to their cry: But the face of the Lord is against them that doe will, to cut off their remembrance from the earth.* The man which had bene blind, *Iohn 9,* deliuereth this sentence as the received opinion of the faithfull in those times, *we know (saith he) that God heareth not sinners (meaning impenitent sinners) but if any man be a worshipper of God, and doth his will, him heareth he.* It is there-

Prou. 15. 8. 29.

Psal. 34. 15. 26.

Iohn 9. 31.

fore the faithfull man whose prayer is accepted of God: the iust man, who is iust before God by faith, and before men by repentance, *Iames 5*; The prayer of the righteous man availeth much. *Psalm 34*, When the righteous cry, the Lord heareth them, and delivereth them out of their troubles. The man that feareth God, *Psalm 145*, The Lord will fulfill the desire of them that feare him: he also will heare their cry, and will save them. That loueth God, *Psalm 91*, Because he hath loved me, therefore will I deliuer him; I will exalt him because he hath knowne my name. He shall call vpon me and I will heare him; I will be with him in trouble, I will deliuer him, and glorifie him. That walketh vprightly, *Psalm 84*, For the Lord God is a sunne (that is, the author of light and all comfortable blessings) and a shield (that is, a protector from all euill:) the Lord will giue grace and glorie (grace in this life, and glorie in the life to come) and no good thing will he withhold from them that walke vprightly. That perseuereth, *Iohn 15*, If you abide in me, and my words abide in you, aske what you will, and it shall be done to you. That hath an humble and contrit heart, *Psalm 34*, 18, The Lord is neare vnto them that are of a contrit heart, and will save such as be afflicted in spirit. *Esay 66*, To him will I looke (saith the Lord) even to him that is poore and of a contrit spirit; and trembleth at my words. *Psalm 51*, The sacrifices of God (that is, that which God esteemeth in steed of all sacrifices) is a contrit spirit; a contrit and a broken heart, & God, thou wilt not despise. But as for the wicked, the Lord plainly professeth that he will not heare them, *Mich 3*, Though they make many prayers, *Esay 1*, though they cry loud in his eares, *Ezech 8*. Wherefore beloved in the Lord, if we continue in our finnes, whereby we haue provoked the Lord to execute his judgements vpon vs, and if the Lord seeme not to heare vs, neither doth deliuer vs according to our desire: we may not object against God, either that he is vntrue in his promises, or vnable to helpe vs; but let vs heare what the Prophet *Esay* saith in this case: Behold the Lords hand is not shortned that it cannot save: neither is his eare beanie

because that it cannot beare: but your iniquities haue separated betwene you and your God, and your sinnes haue hid his face from you that he will not beare. Therefore iudgement being farre from vs: and iustice not comming neere vnto vs: we wait for light, but lo, it is darknesse: for brightnesse, but we walke in darknesse: for health, but it is farre from vs: for our trespasses are many before the Lord, &c. And that we may descend to some particulars. If we be guiltie of crueltie and oppression, the Lord will not heare vs. *Esay 1.* When you shall stretch out your hands, I *Esay 1. 15.* will hide mine eyes from you, and though you make many prayers I will not heare: for your hands are full of blood: or if we be vnmercifull to the poore: for he that stoppeth his eares at the crying of the poore, he shall also cry and not be heard, *Prou. 21. 13.* or if we refuse to heare and obey the word of God: for as Salomon saith, He that turneth away his eare from hearing the Law, such his prayers shall be abominable: for as in prayer we speake to the Lord, so in the preaching of the word the Lord speaketh vnto vs. And good reason it is, that the Lord should not heare vs, if we will not heare him: Therefore it is com-
Zach. 7. 13. to passe, saith the Prophet *Zacharie*, That as he saith and they would not heare, so they cried and I would not heare, saith the Lord of hosts. Or if we be close sinners and hypocrites, making faire shewes openly, and yet be addicted to secret finnes: for as *David* saith, *Psal. 64.* If I regard wickednesse in mine heart, the Lord will not beare me: Wherefore (beloued) as it is certaine that our finnes are the cause of our affliction: for we must be careful to auoid our finnes, if we desire that our affliction may be removed: for they are as a wall of separation betwixt God and vs. If therefore thou wilt not cease to sinne, nei-
Ezech. 43. 8. ther will God cease to afflict thee: vnlesse perhaps hee will giue thee oster as one that is incurable, as Physicians sometimes giue ouer their patients, when they thinke them past cure. And to conclude this point: if when thou callest vpon
 God

God in the time of trouble, the Lord doth not deliuer thee, examine they selfe whether thou doest not continue in sinne without repentance : and if thou doest, breake off thy sinne by repentance, and turne vnto the Lord, and he will heare thee : for so he saith by the Prophet *Esay*, after hee had protested that hee would not heare their prayers whiles they continued in their sinnes; *Wash you, make you cleane, take away the euill of your workes before mine eyes, cease to do euill, learne to do well, seeke iudgement, releue the oppressed, iudge the fatherlesse, defend the widow : Come now, and let vs reason together saith the Lord : though your sinnes were as crimson, they shall be made white as snow; though they were red like scar-let they shall be as wooll.*

Esay 1. 15, 16, 17.

Verse 18.

I. Iohn 5. 14.

The second limitation, is in respect of the prayer it selfe : For we haue no assurance that God will heare euerie prayer, but onely such as is made according to his will revealed in his word, as *Iohn* saith, this is our assurance, that if we aske any thing according to his will, he heareth vs. We must therefore be carefull that our prayer be conformable to the word of God, both in respect of the maner and forme how we pray, and also in regard of the end : as touching the mannet, there are three things which are especially required. First, that we pray in truth : for it maybe that when thou callest vpon God, thou prayest in hypocrisie and not from thine heart, either because thou prayest with wandring thoughts, or with fained lippes. With wandring thoughts: when as thy tongue vittering a prayer, thy heart goeth a wandring or whoring after the vanities of this world, or is otherwise distracted with other vnseasonable thoughts : For if when thou comest neere to the Lord with thy lippes, thou remouest thy heart from God, thou maist justly feare lest in steed of the blessings which thou seemest to aske, thou pull down the iudgements of God vpon thee, according to the threatning of the Lord by the Prophet *Esay*, chapter 29,

Esay 29. 13, 14.

ter 29. For if thou shouldest joyne into one speech; the thoughts of thy mind, and the words of thy mouth (both which the Lord doth vnderstand alike,) thou wouldest be ashamed to deliuer such a speech to a mortall man, which thou art not ashamed to vter vnto the immortall God. Or how canst thou looke that God should heare or regard thy prayer, when thou doest not heare nor regard thy selfe?

With fained lippes thou prayest, when the desire of *Psal. 17. 1.* the heart doth not agree with the prayer of thy lippes; when thou askest with thy mouth, that which thou doest not desire with thine heart: or when thou pretendest that in thy prayer, which thou doest not intend, or promistest that, which thou doest not meane to performe: this is no better than lying vnto God, when men cry vnto God, but *Hof. 7. 13. 14.* not from their hearts, as the Prophet *Hofea* speaketh: for what doth a man but lie, when hee speaketh otherwise than he thinketh? This is a common fault of men when they are in affliction, to promise and pretend great matters; when notwithstanding their heart is not vpriight with God, and therefore the more carefully to be auoided of vs, lest we seeme with the vnfound Israelites when the hand of God was vpon them, to go about to deceiue the Lord with our *Psal. 78. 36. 37.* mouth, and with our tongue to speake lies vnto him.

It is true indeed that God hath promised to heare the prayers of them that call vpon him: but this promise is to bee vnderstood with restraint to them that call vpon him in truth. As *Dauid* most plainly teacheth, *Psal. 145.* The Lord is neare to all that call vpon him: what to all? yea to all that call vpon him in truth: For that payer which is acceptable to God, is not onely the moouing of the lippes, or the speech of the tongue, or the lifting vp of the eyes or hands, but it is the lifting vp of our soules, as *Dauid* describes his prayer, *Psal. 155.* A lifting vp of our hearts with our *Leu. 3. 41.* hands vnto God in the heauens, as *Jeremie* exhorteth vs to pray:

N

it

1 Sam. 1. 15.
Psal. 62. 8.

Apoc. 3. 15.

Jam. 5. 16.
Eccles. 31. 17.

Rom. 8. 26.
1 Cor. 12. 3.
2 Thes. 3. 10.

Rom. 15. 30.
Col. 4. 12.

Gen. 32. 24. 28.

Hos. 12. 3. 4.

Jam. 5. 15.
Mar. 11. 22.
Mar. 11. 24.
Lam. 1. 5. 6. 7.

Job. 11. 6.

itis the pouring forth of our soule before the Lord, as Anna expresseth her prayer, 1. Sa. 1, and as David willett vs to pray, Ps. 62. The second thing required in respect of the maner, is, that we pray with seruencie of spirit. It may be when thou callest vpon God, thou prayest for, fashion rather then for feeling, and so vtterest a cold or luke-warme prayer like to thy selfe; which thou mayst justly feare, is no more acceptable vnto God, than luke-warme water to the stomacke. It is true, that the prayer of the righteous man availeth much, but with this addition, if it be fervent. This is that prayer which pierceth the clouds, and is effectually with God. If therefore we would obtaine our sute, let vs craue the assistance of Gods spirit, by whose helpe and direction we may pray with signes that cannot be expressed, let vs learne to poure forth our soules like a streame of water, let vs as the Apostle speaketh in the Epistle to the Thessalonians; pray *superabundantly* or exceedingly, let vs (with reuerence be it spoken to the glorious majestic of God) wrestle with the Lord in our prayers, as the Apostle speaketh: which kind of wrestling Iacob hauing vsed, Gen. 32, he became Israell, that is, one which preuaileth with God, as the Prophet Hosea sheweth chapter 12. 3. 4.

The third thing required in the manner, is, that wee pray with faith. It may bee when thou prayest thou art in doubt whether thou shalt be heard, and therefore mayst not looke to obtaine thy sute: For it is the prayer of faith, to which the promise is made: *whatsoever you aske in prayer, faith our Saviour Christ, if you beleue, you shall receiue it.* Likewise James, *If any man, saith he, want wisdom let him aske it of God, and it shall be giuen him.* But let him aske in faith and wauer not, for be that wauereth is like a waue of the sea tost of the wind and carried away. Neither let that man thinke, that he shall receiue any thing of the Lord. If therefore thou wouldst pray acceptably, thou must pray with faith: for without faith it is impossible to please God. With faith I say in God: for how

canst

canst thou call vpon him in whom thou dost not beleue? with
 faith in Christ, being assured that both thou, though sin- *Rom. 10. 14.*
 full in thy selfe, & thy prayer though vnperfect in it selfe,
 are accepted of God in Christ: for this is to pray in the
 name of Christ, by whom and in whose name we haue confidence
 & access to with assurance through faith in him: with faith in the *Iohn 16. 23.*
 promises of God made to our prayers: and consequent- *Eph. 3. 12.*
 ly thou art to beleue not onely that thou and thy prayers
 are accepted of God in Christ, but also that thy particu-
 lar request shall be graunted vnto thee: *Like, saith Christ,*
and it shall be giuen you, &c. for whosoever asketh, receiueeth, &c.
 And againe, *Verily, verily, I say vnto you; whatsoeuer you shall* *Math. 7. 7, 8.*
aske the father in my name, he will giue it you. And thus were we
 to pray in respect of the manner, viz. in truth and from
 our hearts, otherwise our prayer is dead and without life:
 in seruencie, otherwise our prayer is cold and luke-
 warme: in faith, otherwise it is turned into sinne.

Againe, our prayer must be conformable to the will
 of God, in respect of the end. It may be thou askest riches,
 to spend the same vpon thy lust: or thou askest deliue-
 rance out of thine affliction, that thou mightest follow
 the pleasures, or haue opportunitie or leisure to follow
 thine accustomed sinne, &c. But we may so aske, and yet
 notwithstanding the promise, we may misse our desire:
 for as *Iames* saith, *you aske and receiue not: how so? seeing*
Christ hath said, aske and you shall receiue? Because you *Iam. 4. 3.*
aske amisse: and wherein did they aske amisse? in respect
 of the end; that *you might consume it on your lusts.* But we must
 remember that in this promise the Lord hath joyned
 these two together, *I will deliuer thee, and thou shalt glorifie me.*
 And therefore if we aske deliuerance, we must aske it to
 this end, that we may glorifie God. Wherefore as it is
 good for the stirring vp of our seruencie and spirituall
 hunger, with our prayer to joyne fasting: so also it is ex-
 pedient for the confirmation of our faith, and setting our

Gen. 28. 10, 11,

22.

1 Sam. 1. 10, 11.

Psal. 66. 13, 14.

resolution in glorifying God; to joyne with our prayers godly vowes of some things whereby God may be glorified. And this hath bene the practise of the godly in all ages, as of *Iacob* Genes. 28. of *Anna*, 1. Sam. 1. of *Danid*, &c.

The third limitation is in respect of the thing which is asked: for if the cause why thou art not heard and deliuered, is not to be imputed either to thy person, being one that doth beleue and repent; or yet to thy prayer, being framed in some measure according to Gods will, both in respect of the maner and the end; then art thou to be assured and vndoubtedly resolved, that the thing which thou askest, is either not good for thee at all, or else not yet. And that God doth alwayes heare his children praying vnto him effectually, though not *ad voluntatem*, according to their desire, yet *ad utilitatem*, according to their profit. For if earthly parents who are euill, can giue to their children good gifts, how much more shall our father which is in heauen giue good things to them that aske him?

Math. 7. 11.

Thou askest deliuerance out of affliction, and God hath promised to deliuer his children that call vpon him; but it may be, it is not a good thing that thou shouldest be deliuered: and therefore in that case, deliuerance is neither included within the compasse of Gods promise, nor yet intended in thy prayer, if it be conceived aright: For a promise, vnlesse it be of some good thing, it is a threatening rather than a promise: we must therefore remember that God hath promised to giue good things to them that aske him. And that prayer which is conceived aright for temporall benefits (such as deliuerance out of affliction is) must not bee made absolutly, but with the condition of Gods glorie and our euerlasting good. Whereas thou therefore askest deliuerance out of trouble that thou mightest be restored to thy former estate, it may bee that it is better for thee to be taken out of this world, that thou mayest change thy mortall life for an immortal, and that

Math. 7. 11.

a finall

a finall end may be put both to thy trouble, and to thy *Apo. 14. 13.* sinne, which is the cause of thy trouble. It may be, if thou shouldest liue longer, thou wouldest be infected with the common corruptions of the time, and therefore as it is said of *Enoch*, Thou art taken away, least wickednesse should alter thine vnderstanding, or deceit beguile thy mind. For *when we are indged*, that is, afflicted, though it be by bodily death, *wee are chastised of the Lord, that wee should not be condemned with the world.* *1. Cor. 11. 32.* Or, if thou shouldest bee continued longer in this life, it may bee that such common calamities as the Lord is intended to bring vpon the land, should happen in thy time; and therefore God in great mercie taketh thee away, as hee did the godly king *Iosias*, that thou shouldest not see the euill which *is 2. King. 22. 20.* to come: as it is said of *Esay 57. The righteous perish, and no man takes it to heart: mercifull men are taken away, and no man vnderstandeth that the righteous is taken away from the euill to come.* *Esay 57. 1.*

Or else it is good for thee, that the affliction which thou desirest to bee remooued from thee, should be continued vpon thee: thine estate and disposition being such, that it is very needfull for thee to bee trained vp in the schoole of affliction, and to be dayly exercised vnder the crosse. And therefore, if God doe see it good to take that course with thee, thou must resolue with patience and comfort to take vp thy crosse, *and iniquar, day by day,* *Luke 9. 23.* as our Sauour Christ hath warned thee: and remember, that it is good for a man, if God doe so appoint, to begin betimes, and to beare the yoke of affliction euen in his youth. *Lam. 3. 27.*

Or at the least, it is not good for thee as yet to be deliuered, because the Lord hath not as yet attained to that end for which hee doth afflict thee. For if it haue beene good for *Dauid* and the rest of Gods children that they haue beene afflicted, not in respect of the afflictions *Psal. 119. 71.*

themselves; but in regard of those profitable and excellent fruits which the holy ghost by their afflictions worketh in them: then assuredly, it is not good for thee, that thine affliction should cease before it hath wrought such good effects in thee, as the Lord by it intendeth to worke: vntlesse thou wouldest giue the Lord occasion to complaine, that thou art one of those whom he afflicteth in vaine.

Jer. 2. 30.

Now the Lord afflicteth his seruants, either for their triall, or for their chastisement. The Lord trieth them by afflictions, either that his graces may appeare in them to his glorie and the good example of others, or that their weakenesse may be manifested, for their owne amendment and instruction of others. If hee trie men for the manifestation of his graces in them, it is expedient that they should bee tried by a triall proportionable to the measure of their graces, either in respect of the greatnesse, or of the continuance, that *patience may haue her perfect worke* in them.

Jam. 1. 4.

And hence it is that the best men haue endured the greatest trials, as appeareth in *Abraham, David, and Iob, &c.* Wherefore *Iames* exhorteth vs to count it exceeding joy, when we fall into manifold temptations: knowing, that the triall of our faith (for so he calleth affliction) bringeth forth patience. And let patience (sayth he) haue her perfect worke, that you may be perfect and entire, lacking nothing. If the Lord doe trie vs to discouer and bewray our weakenesse, that so hee may abate our pride, and humble vs before him; it is sometimes expedient that the affliction should be prolonged, though to our grieve for the present, yet to our good in the end. Because many men are able to endure the first brunt, and therein greatly please themselves, who notwithstanding in the continuance of the affliction, do notably bewray their weakenesse. But because this kind of triall is also a chastisement, let vs consider those fruits and

1 Cor. 1. 2. 3. 4.

Deut. 8. 16.

and effects which the Lord by chastisements doth worke in his children.

1. First therefore the Lord doth chastise vs, that hee might teach vs to know our selues, and acknowledge our sinnes, and might humble vs vnder his hand: for prosperitie puffeth men vp, and maketh them forget themselves. *Gen. 41. 21.*
2. That he might stirre vs vp to call vpon him often, and that with seruencie of spirit: for when men enjoy their ease, they are not vsually either so seruent or so frequent in prayer. *Hos. 1. 10. Luke 18. 1. Eia 26. 16, 17, 18*
3. That he might reclaime vs from sinne, and might mortifie our corruptions: for as fire purgeth gold, so doth affliction the children of God. *1. Pet. 4. 1.*
4. That he might teach vs obedience by those things which we suffer. *Heb. 5. 8.*
5. That hee might waine our soules from worldly desires.
6. That he might exercise and strengthen our faith and patience.

Well then, call thy selfe to an account, thou which thinkest it so long till thou bee delivered. First, art thou not yet humbled vnder the mightie hand of God, but continuest still as proud and as vaine as in former times? assure thy selfe it is good for thee that thine affliction should be continued, that thou mayest learne humilitie and the knowledge of thy selfe, and mayest be brought to a more serious consideration of thy sinnes and of thy wretched estate in thy selfe.

2. Doeſt thou not flie vnto the Lord by prayer, or if thou prayest, doeſt thou pray but coldly, and as it were for fashion sake? therefore the Lord delayeth to helpe and deliuer thee, that thou mayest learne to call vpon him seriously and seruently.

3. Haſt thou not yet repented thee of thy sinne; whereby

E/sy 9.13.

whereby thou diddest prouoke the Lords anger against thee? Hast thou not yet turned to him that smiteth thee? Therefore doth he continue thine affliction as thou continuest thine impenitencie: and as thou delayest thy repentance, so doth he delay his helpe.

Heb.12.10.

Heb. 12.11.

Psal.119.71.

Psal.94.12.

4. Hast thou not yet learned obedience by that which thou doest suffer? Therefore doth he still continue thine affliction, to teach thee obedience, and to make thee partaker of his holinesse: for although the chastisement of God vpon thee seeme grieuous for the time, yet in the end it will bring forth the quiet fruit of righteousness vnto thee who art exercised thereby. For which cause David, as hee professeth of himselfe, that it was good for him that hee had bene afflicted, that he might learne the statutes of the Lord: so he pronounceth that man blessed whom the Lord doth chastise and teach in his law, &c.

Gal.6.14.

5. Art thou still addicted to the world, minding and affecting things below, more than the things which are aboue? Therefore the Lord minglety thy worldly prosperitie with the gall of affliction, that as nurses by laying bitter things vnto their dugs, doe waine their children from them, so hee by affliction might waine thee from the world: and that through bearing the crosse thou mightest bee crucified to the world, and the world to thee.

Rom.5.3.

1an.1.3.

6. Hast thou not yet learned patiently to beare the crosse, & to repose thine affiance in God more than in the meanes which God permitteth to thee? Therefore doth he still continue thine affliction, that thy patience might be exercised, and by exercise confirmed, as the Scriptures testifie: therefore doth the Lord bereaue thee of other meanes, that thou mightest relie onely vpon him. Here then we are to be admonished to make a right vse of our afflictions, and as we desire to be deliuered for our comfort, so to labour, that these or such like effects may by our

our affliction be wrought in vs: for if wee desire to bee deliuered out of affliction, before it hath wrought any good effect in vs, wee desire vnawares that God should giue vs ouer as incorrigible.

When as therefore a faithfull man hath prayed effectually vnto the Lord for deliuerance out of affliction, and yet is not deliuered, let him know that it is not good for him to be deliuered as yet. And withall, let him bee perswaded of these two things: First, that God doth chastise him in loue, for his profit, according to his necessity, as being not delighted with our afflictions; and therefore inflicteth vpon him no greater measure of affliction than in his fatherly wisdom he thinketh necessarie. And therefore wee ought to possesse our soules in patience, committing and resigning our selues into the hands of almighty God as of a most wise and louing father, and most expert physician of our soules. A sonne that hath any grace in him will meekely submit himselfe to the chastisement of a wise and carefull father: how much more ought we to submit our selues to the correction of our heavenly father? A man that hath in his bodie any wounds or sores, he will not onely be patient, but thankfull also towards the surgeon that launceth or seareth his bodie, that hee may cure it: how much more ought we patiently and thankfully to suffer the Lord to afflict our bodies, that he may saue our soules?

¹ Apoc. 3. 19.
² Heb. 12. 10.
³ Lam. 3. 33.

Heb. 12. 9.

Secondly, let him be assured that the Lord doth neuer reject the effectuall prayer of a faithfull man, but alwayes heareth the same graciously, if not according to his desire, yet according to his profit: yea, that hee alwayes graunteth it, if it be rightly conceiued. For as we are to aske spiritual graces necessarie to saluation absolutely: so wee are to beleue absolutely, that God will graunt the same vnto vs: yea this is a certaine and comfortable truth, that whosoever hath thus much grace,

O

truly

truly and earnestly to desire any sanctifying grace, the same grace is alreadie begun in him, the Lord accepting in his children the will for the deed. And as wee are to aske temporall blessings conditionally, so farre forth as the graunting thereof may stand with Gods glorie and our euerlasting good; so we are to beleuee and to be assured that God will graunt the same, so farre forth as may be for the glorie of his name, and for our spirituall good.

Wherefore to conclude, if it be good for the children of God to be deliuered out of affliction, the Lord deliuereth them when they haue called vpon him, according to his most gracious promise in this place: but if it be not good for them to be deliuered, then deliuerance (being not a blessing) is not within the compasse of Gods promise; and therefore in stead of that, he giueth them patience with the inward comfort of the holy ghost, blesteth and sanctifieth their affliction vnto them, causing it and all things whatsoever *to worke together for the good of them that loue him.*

And thus much concerning the deliuerance promised, now followeth the fruit of deliuerance obtained. *And thou shalt glorifie me.* Out of which words wee are briefly to obserue foure things: the first, for the comfort of the godly and the terrour of the wicked. For if wee therefore aske deliuerance, that wee may glorifie God, and haue a certaine purpose and settled resolution, after we are deliuered to glorifie him, especially if wee confirme our purpose and resolution by a godly yow; wee may from hence conceiue certaine hope that we shall be deliuered, for so much as wee hereby doe plainly see, that our deliuerance and safetie shall bee joyned with Gods glorie: and therefore may be bold for the confirmation of our faith to entreat the Lord (as the faithfull haue vsed to doe) that hee would spare vs for his names sake,

2. Cor. I. 5.

Rom. 3. 28.

Psal. 6. 4. 5. &
142. 7. & 143. 11.

sake, and that he would deliuer vs euen for the glorie of his name: that being deliuered, we may praise and glorifie his name among men, which being dead we cannot do: For as *Dauid* saith, *In death there is no remembrance of thee: in the graue, who shall praise thee?* But if we haue a purpose to continue in our sinnes, and therefore desire deliuerance that we may haue freedome to follow our owne courses; as we cannot intreat the Lord that hee would deliuer vs for his owne name sake, so can we not conceiue hope that we shall be deliuered for our good, seeing our life after our deliuerance is like to be joynd with the dishonour of God.

The second thing serueth for our instruction. That as we are here taught, so we should not onely acknowledge the glorie of God to bee the end of our deliuerance and preservation, but also bee carefull to referre the same to the glorifying of God: for this is the supreme end of our life and being: Whereunto if our life be not referred, we liue in vaine. Many when they are in distresse will promise and vow a studie and care of glorifying God after they are deliuered, of which vow notwithstanding afterwards they are vnmindfull. But it may be asked, how are we to glorifie God? I answer, both inwardly, and outwardly. Inwardly, in our minds, by intending the glorie of God in all things, or as the Prophet *Malachie* speaketh, *By putting into our hearts to give glorie to his name; that whether we eat or drinke, or whatsoever we do, all may be done to the glorie of God.* Outwardly in our words and deeds. In our words, that we make the glorie of God both the matter of our speech, when we praise and magnifie God, giuing him thanks for our deliuerance, and all other his blessings, for this is *saide* to glorifie God, as *Luke* speaketh chapter 2, and as the Lord professeth in the last verse of this Psalme, *He that sacrificeth praise, doth glorifie me.* And we are the rather thus to glorifie God, because this

O ij fruit

Psal. 10. 14. 15.

Psal. 107.

Heb. 3. 15.

Hof. 14. 3.

Psal. 116. 12. 13.

14. 17. & 118. 21.

Luke 17. 17.

Psal. 50. 14.

Psal. 116. 12. 13.

Mat. 12. 36.

Eph. 4. 29.

1. Cor. 15. 33.

Col. 4. 6.

John 15. 8.

Mat. 5. 16.

1. Tim. 3. 10.

fruit the Lord requireth both in this place and elsewhere in the Scriptures, and also expecteth the same at our hands. And further, he esteemeth himselfe to bee honored and glorified, when he is praised and magnified, and therefore farre preferreth the sacrifice of praise, that is, the fruit or values of our lippes confessing vnto God, before all the sacrifices of goats and buls prescribed in his Law. And for this cause the faithfull in their affliction, vse to promise by vow these sacrifices of praise, which being deliuered, they are carefull to performe. Howbeit it cannot be denied but that the greatest part of men forget to bee thankfull, as appeareth by the storie of the ten lepers, to whom being all censed, one onely returned to giue praise and thanks to God. But let vs in this our affliction for the confirmation of our faith seriously vow these sacrifices of praise vnto God: and if it please God to deliuer vs, let vs bee mindfull to offer vnto the Lord the sacrifice of praise, and pay our vowes vnto the most high: for if with *Dauid* we should deliberat with our selues what to render vnto the Lord for all his benefits towards vs, we must resolve as he doth, to take the cup of saluation, that is, of thanks for his preservation of vs, and to pay our vowes vnto the Lord. And if this be the onely thing almost which we can render vnto the Lord, we are exceedingly vnthankfull, if we bee wanting therein. We are also to make the glorie of God the end of our speech, by avoiding all idle words, and rotten speeches, whereby good in aniers might be corrupted. And contrariwise, endeavouring that our speech being gracious alwayes and seasoned with salt, God may be glorified thereby, and our brethren edified. Lastly, we are by our deeds to glorifie God by bringing forth the fruits of good works: For by this meanes we shall not onely glorifie God our selues (as our Saviour Christ saith, *Herein is my father glorified that you bring forth much fruit*) but also be authors vnto others of glorifying him, to which purpose

The Christians Sanctuarie.

purpose hee exhorteth vs so to let our light shine before men
that they seeing our good workes may glorifie our father which is in
heauen.

The third thing to be obserued, is a twofold doctrine:
For first, when God doth promise vs this grace to glori-
fie him, this proueth, that our care and studie to glorifie
God, is not a matter in our owne power, but is the free
gift of God. And therefore as the Lord here promisseth
and elsewhere sweareth to giue vs this grace, so are we
by earnest prayer to begge the same at his hands, as we
are taught in the first petition of that forme of prayer
which Christ hath prescribed to vs; namely, that God *Math. 6.9.*
would giue vs grace to glorifie his name. And second-
ly, whereas the Lord promisseth to the faithfull that they
shall glorifie him: hereby it appeareth that the children
of God haue a great desire to glorifie God, and esteeme
it as a greater benefit than their deliuerance it selfe, if
God will vouchsafe to make them instruments of his glo-
rie: for that they acknowledge to be the end whereunto
their deliuerance is to bee referred: Now the end is al-
wayes better than that which is destined thereunto.
And the same thing is signified by the order of petitions
in the Lords prayer, whereby we are taught to preferre
the glorie of God, before those things which concerne
not onely our temporall, but also spirituall good.

The fourth & last thing is a reproofe & check of those
who haue no zeale of Gods glorie: for seeing the Lord
promisseth to the faithfull that they shall glorifie him, and
elsewhere by oath confirmeth that to those that he re-
deemeth he will giue this grace to worship him in holinesse
and righteousness: therefore we may easily discerne in *Luke 1.73-74.*
what number they are to be reckoned, who haue no care
to praise God for this deliuerance, neither haue any de-
sire to glorifie him.

To conclude therefore, that this affliction, and hand

*Esa 9.13.
Amos 4.12.*

of God afflicting vs may be remoued, let vs flie vnto God by humble, heartie and effectuall prayer, as we are commanded in this place; let vs humble our selues vnder the mightie hand of God; let vs turne vnto him that hath smitten vs, let us be carefull to meete him in his iudgements, let vs repent of our sinnes, let vs vntainedly vow the sacrifice of praise and thanksgiuing, and a serious care hereafter to glorifie God, that so with better assurance of faith we may intreat him to deliuer vs, let vs be mindfull to glorifie him, and to render our vowes vnto the most high: that so it may plainly appeare, that our preservation and life is joynd with the glorie of God. Otherwise if we shall forget this great mercie of God, and dishonour him by our sinnes, we are to feare lest some more grievous iudgement shall befall vs. As our Sauour Christ said to the man whom he had cured, *Behold, thou art made whole, sinne no more, lest a worse thing come vnto thee.*

John 5.14.

Elizabethe Signe Chap.

FINIS.

Library of the
UNION THEOLOGICAL SEMINARY
New York

